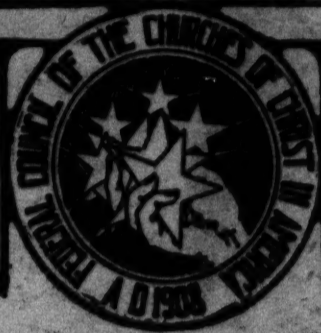


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BI-MONTHLY ISSUE FOR DECEMBER, 1922-JANUARY, 1923

FEDERAL COUNCIL BULLETIN

Vol. 6 No. 1



Dec., 1922-Jan., 1923

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Why Christian Unity Matters

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Important Discussions of Common Problems

News of Current Co-operative Work

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

JAN 31 1923



Why Christian Unity Matters

ONE cannot think aright about the question of unity among the Churches without approaching it from the background of the larger question of the unity of mankind. The whole world today, as never before, is seeking unity. In spite of strife and conflict men everywhere are looking wistfully for some principle of fellowship, some way of life by which brotherhood shall become more than an elusive dream. And the Christian Church has always claimed to possess the secret of unity. It declares that "in Jesus Christ there is neither Jew nor Greek, barbarian, Scythian, bond nor free"; in a word, that all the divisive barriers between nation and nation, race and race, class and class, can be transcended through the power of Christ. Lack of unity, then, among the Churches themselves, which possess in common this Gospel of unity, must always be a terrific handicap to their bearing the most convincing witness to the world. They declare to the world that there is one God who is the Father of all, one Lord and Saviour in whom His will for human life has been revealed, one Spirit that is calling us all to that way of salvation. But how can they expect to persuade the world at large of the truth of their Gospel unless the Churches themselves, which together hold it, can in their relations to one another express the meaning and reality of that ideal? Lack of unity on our own part imperils the very truth of the Gospel that we proclaim.

The Churches, for example, have a message for the relation of nations to each other. They are trying to call the nations out of their divided state, marked by suspicion, competitive armaments and recurring conflict into international associa-

tion, marked by co-operation, unity and goodwill. But will not the nations say to the Churches: "If you who believe in one God, one Lord, one Spirit, do not yourselves know how to exhibit the practical unity which is inseparable from your Gospel, is it reasonable to expect us to turn and be converted?" Or, again, the Churches are trying to lead capital and labor out of industrial strife into positive co-operation and service to the common good. But may we not in imagination hear both parties to industry reply: "Physician, heal thyself! When we see the score of churches in the community joining in effective co-operative action, thinking not of building up their own organizations but only of most fully serving the community, then your word will come to us with power and not till then."

Such sobering illustrations as these make us see new meaning in our Lord's prayer, "that they all may be one." Why? "*That the world may believe.*" For not until His followers take His Gospel so seriously that they give practical effect to their underlying unity in Christ can we rightly expect that the world outside will really believe.

The Church has always claimed that in Jesus Christ, as the revelation of God, there is a deeper bond of unity than can elsewhere be found. A world in quest of unity, therefore, has a right to turn to those who bear the name of Christ. Will a divided Church convince a divided world?

The Churches of America, in reply, have created the Federal Council of the Churches, "more fully to manifest their essential oneness in Jesus Christ as their divine Lord and Saviour," and "to bring the Christian bodies of America into united service for Christ and the world." Whatever may be the final answer to the problem of unity, the path of present advance lies through the field of increasing co-operative action. We both discover and reveal our oneness when we touch shoulder to shoulder in great common tasks.

S. M. C.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation and Inter-Church Activities

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Protestants Consider Common Problems

An Interpretation of the Annual Meeting of the Federal Council

THE past year has witnessed an immeasurably deepened experience of the corporate duty of the Churches and a richer desire to draw together in the discharge of common responsibilities." This declaration of Dr. Robert E. Speer, President of the Federal Council of the Churches, at the initial session of the annual meeting held in Indianapolis, December 13 to 15, voiced the well-nigh unanimous judgment of the representatives of thirty communions as they reviewed the recent work which they had done co-operatively through the Federal Council.

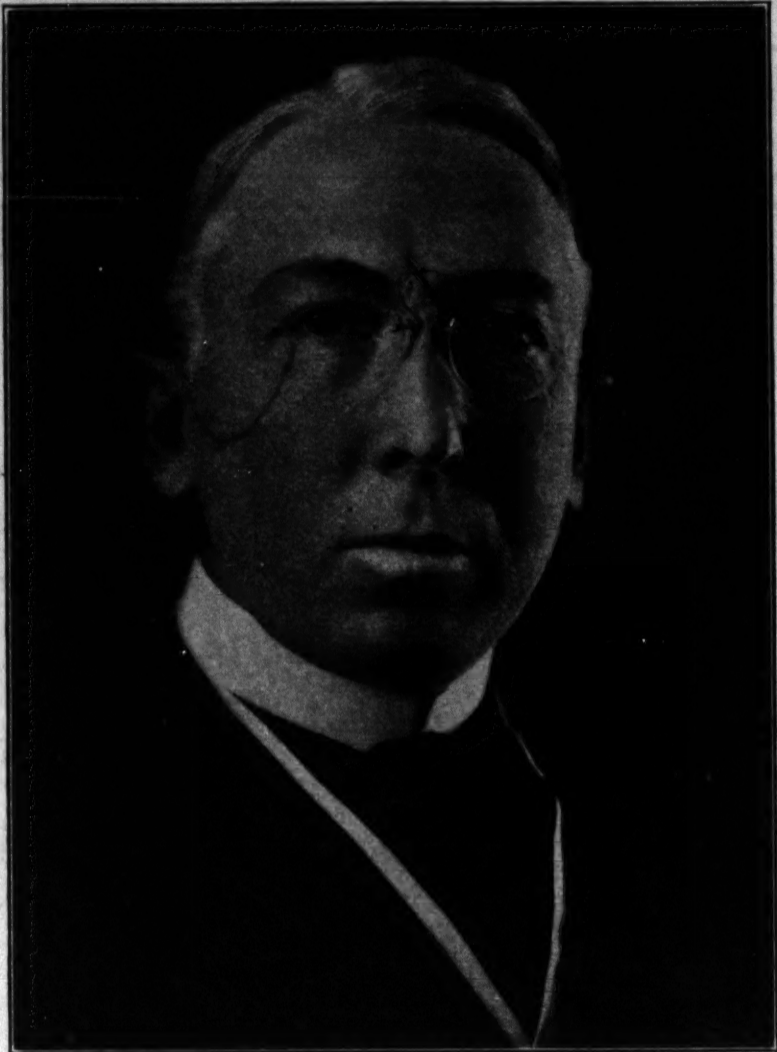
"In this hour," said Dr. Frederick W. Burnham, Chairman of the Executive Committee of the Council, "when all over the world men are wistfully anxious to know what word of hope and help the Church of Christ as a whole can speak, this gathering takes on unique significance." And the discussions during the three days following confirmed the faith of all in the power and vitality of the Church and the possibilities that lie in united service by the many members who make up the one body of Christ.

The spirit and scope of the gathering may be summarized in a few observations which one heard frequently, in one form or another, in the halls and corridors of the First Baptist Church and the Severin Hotel.

EVANGELISM

1. *There was a clearer recognition of evangelism as the basic duty of the Church and of the necessity for a more united approach to this task. In all the addresses, even those dealing with the most urgent social issues, no one even intimated that there is any substitute for personal discipleship to Jesus Christ as Divine Lord and Saviour. No one had any proposal for building the city of God on any other foundation than redeemed and consecrated lives.*

The idea of evangelism was kept in the foreground by devoting the first public meeting to the theme, "Evangelism as the Primary Business of the Church." The treatment was unique in its joining together of two truths and two points of view which are too often regarded as mutually exclusive. The first is the unchanging experience of the redemptive love of God through Jesus Christ; the second is the changing forms through which each age, in a progressing world, interprets its own thought. Speaking upon "The Unchanging Spiritual Basis of the Church," Dr. J. Ross Stevenson, President of the Princeton Theological Seminary, urged the Churches never to drift away from the simple task of winning individual men and women to Jesus Christ and proclaiming His power to transform the personal life. More convincing than any argument was his striking illustration of the Thames as seen in the morning, at ebb tide, when ugly hulks and muddy water and jagged rocks meet the eye, and as seen in the evening when the tide has come in and buried all the unloveliness out of sight. Which things are a parable of the incoming of the tide of God's power into human life. No less memorable was the address by Dr. Ozora S. Davis, President of the Chicago Theological



REV. F. E. TAYLOR
Pastor of First Baptist Church, Indianapolis, where Council met.

Seminary, on "Interpreting the Gospel to the Modern Man," who pointed out the necessity of restating the eternal truth of the Gospel in the ideas of each successive generation. The experience of God as revealed in Christ was seen as common to every age but it became equally clear that it is the task of the Church to interpret that experience in ways that are most real to the thought of its own day.

CHRISTIANIZING SOCIAL RELATIONS

2. *There was an unshaken conviction of the obligation of the Church to deal positively with the great social issues of the present day and to test all existing social and economic arrangements by the principles of the Christian Gospel. No area of life was allowed to be thought of as outside the Kingdom of God.*

This came to sharpest focus in the discussion by Dr. Ernest F. Tittle, of Evanston, Ill., on "The Function of the Church in Modern Society." That function he declared to be a prophetic function, that of bearing witness to the possibility of organizing every phase of human living according to the teaching of Jesus. To do this requires of the Church far more than

proclaiming "general principles" of love and brotherhood. The Church must go on to help men discover what those general principles mean concretely in an industrial order in which unbrotherliness is wrought into the whole scheme of things, and in an international order out of which war comes just as surely as fever from an undrained swamp. Otherwise the message of the Church will be only a set of pious platitudes enunciated on Sunday and ignored on Monday. In its preaching and in its teaching the Church must lead people to see what Christianity means in modern social relationships and must definitely train them in that way of life. Most important of all, the Church must live the Gospel,—interpret its meaning by its own corporate life, by embodying in its own fellowship and in its practice the principles which it would hold before the world. Interesting sidelights upon this message were given by the representative of a large industrial concern, S. R. Rectanus, Director of Employment of the Armco Rolling Mills, who described how they are trying to apply Christian principles to modern industry, and by Ben I. Davis, Editor of the Amalgamated Journal, who discussed the spiritual basis of the labor movement.

CHRISTIANIZING RACE RELATIONS

3. *More than in any previous year of the Council's history the cooperation of the white and the Negro members was an incarnation of the ideal of inter-racial brotherhood and goodwill which the Council has set itself to promote throughout the country. No comment about the meeting was more frequent than that here, at least, the way of mutual trust and respect and friendly cooperation had actually been found to work.*

A single incident, so beautiful and so dramatic as to be unforgettable, was a living symbol both of the spirit of inter-racial goodwill and of the new day that is dawning in race relations in America. The venerable and beloved dean of the Vanderbilt Theological Seminary, Dr. Wilbur F. Tillet, of Nashville, Tenn., recalling the days when his father, a Methodist minister, was a slave-owner, announced with deep feeling that now there sat in this Council, on equal footing, as official representatives of their own churches, the son of that Methodist preacher and the son of that Methodist preacher's favorite slave! Then, calling to the platform Dr. S. G. Atkins, principal of the Slater

Normal School of Winston-Salem, N. C., and one of the leading Negro educators in the South, Dean Tillett stretched out his hand, and said: "If thy heart be as my heart, give me thy hand." Tears rose to many eyes as with clasped hands they stood before the assembly.

That the churches of the two races, cooperating with each other to secure inter-racial justice and goodwill are beginning to set in motion the strongest influences for a constructive solution of the problem of race relations in America, was the declaration of Rev. W. W. Alexander of Atlanta. He urged, as the most important thing, a better appreciation of what the Negro race has achieved. "The romance of the progress of the Negro from savagery to civilization," he said, "should be an inspiration to the people of this country. The Negro has aspirations and those aspirations are for the best things in American life. What the Negro needs most is to have the truth told about him. The rumors about him are nearly all bad; the facts are nearly all good."

CHRISTIANIZING INTERNATIONAL LIFE

4. *The duty of the Churches to Christianize international life and the necessity for a persistent campaign to get rid of war by the development of international cooperation was*

clearly faced. There was no easy optimism on the subject. It was recognized that in the competing armaments, the economic selfishness, and the prevalent suspicion of the present day, the seeds of another war are already here. The call to America, and especially to the Church, was therefore felt to be all the more urgent. A notable declaration of the gathering, summarizing the unanimous point of view, is printed on another page.

The indispensableness of spiritual foundations for any program of world peace was the closing note of the meeting, when Dr. Speer spoke on "The Contribution of Foreign Missions to World Unity." He insisted that the missionary interpretation of Christianity, based on faith in the purposes of God and conceiving all mankind as one family under one Father, is the only adequate basis of hope for a unified world. How the great ideals of Christianity can be given practical expression in international affairs today was the theme of Right Reverend Charles H. Brent, who made a ringing appeal for a more Christian way of life among the nations, and for the vigorous work of the Church for that end. "The Church is guardian for all time," he said, "of the family character of mankind." As to the attitude of America he said: "I am voicing the thought of multitudes

(Continued on page 29)



A GROUP AT ANNUAL MEETING

Bishop Thomas Nicholson, Dr. Robert E. Speer, Dr. Frank Mason North, A. R. Kimball, Dr. John M. Moore

Increasing Support of Commission on Evangelism

A DINNER conference for the purpose of interpreting the work of the Commission on Evangelism to a selected group of influential laymen was held at the Union League Club in New York on the evening of January 5th. The dinner was given through the generous courtesy of Mr. Wilfred W. Fry of Philadelphia, together with Mr. William Albert Harbison of Pittsburg, and Mr. Watson S. Moore of New York, all members of the Commission, who served as hosts. Their guests included Alfred E. Marling, of New York; R. Fulton Cutting, of New York; Robert Garrett, of Baltimore; F. W. Ayer, of Philadelphia; James H. Post, of Brooklyn; Fred Ramsey, of Cleveland; William J. Stitt, of New York; Roswell Miller, of New York; H. H. Westinghouse, of New York; Winslow Russell, of Hartford; Hugh R. Monro, of New York; Charles T. Terry, of New York; Graham Wells, of New York; Roger H. Williams, of New York; Charles R. O'Connor, of New York; Dr. Speer, Dr. Moore, President Stevenson, Dr. Macfarland and Mr. Cavert.

Addresses were made by Dr. J. Ross Stevenson, Dr. Robert E. Speer and Dr. C. L. Goodell. Dr. Goodell presented the work of the Commission. Dr. Stevenson spoke, with deep insight, concerning the central importance of evangelism, pointing out that underneath every question of the day lies the necessity for new motives, new dispositions in men, if real solutions are to be found. Dr. Speer, in one of his matchless analyses, showed how inextricably intertwined are all our social, racial and international issues with the gospel to the individual life. He spoke of the significance of the Federal Council in the church life of America, declaring that as a central body with a constitution created by the denominations, responsible to them, to be used as their common agent, it is a unique thing in the history of Protestant Christianity. He emphasized the tremendous importance of concerted evangelistic efforts as indispensable to persuading a community that the thing in which they are engaged is really so vital as to be a common concern. He urged that for the sake of creating a great tide of the spirit of evangelism throughout the country increased support should be given to the Federal Council's work in this field.

AT THEOLOGICAL SEMINARIES

The Commission on Evangelism and Life Service has been especially interested in college and seminary life during the past few weeks. The Secretary has given courses of lectures at Drew Theological Seminary and the School of Theology of Boston University. Addresses have also been given before Cedar Crest College for Women at Allentown, Pa., Muhlenberg College and Lehigh University.

At Indianapolis during the Annual Meeting of the Executive Committee, a special luncheon attended by about one hundred prominent representatives of the local Churches, was held for the purpose of emphasizing the Council's work in evangelism. Addresses were made by Dr. Speer, Dr. Stevenson and Dr. Goodell.

GREATER INTEREST IN WEEK OF PRAYER

The Week of Prayer instead of falling into disuse, as many have supposed, is being increasingly observed. The prayer topics which the Commission on Evangelism sends out each year have had a far wider circulation than ever this year. A very large number of religious papers and many secular papers published them entire.

The topics for the Fellowship of Prayer, covering the entire pre-lenten period will be printed daily by a syndicate of 258 newspapers with a circulation of more than ten million.

DEVELOPING COOPERATIVE EVANGELISM

The demand from cities throughout the country for visits from the representatives of the Commission on Evangelism is widespread and insistent. A January round of visitation will include the following cities: Brooklyn, N. Y., Indianapolis, Ind., St. Louis, Mo., Kansas City, Mo., St. Joseph, Mo., Des Moines, Ia., Lincoln, Nebr., Wichita, Kans., Oklahoma City, Okla., and Little Rock, Ark.

All friends of the Federal Council will be shocked to hear of the sudden death on January 13 of Miss Florence Simms, the gifted secretary of the Industrial Department of the National Board of the Y. W. C. A., and a devoted supporter of the Federal Council.

The International Obligation of America

Action taken by the Executive Committee of the Federal Council of the Churches at its Annual Meeting, Indianapolis, December 15

"REPORTS from fifty observers representing the Federal Council, supplemented and checked by the statements of representatives of economic and commercial organizations, makes it plain that unless the United States comes to the aid of Europe the world is threatened with chaos.

"It needs only an ordinary contact with continental Europe to make clear the fact that her political problems are fundamentally economic and moral, that the European nations can never meet the conditions caused by war, in which the United States was a participant, without the sympathetic counsel and economic help of the United States.

"If, as seems not improbable, the nations of the world revert to pre-war policies of economic imperialism, supported by rival armaments, then a new war is only a matter of time.

"We therefore appeal to the Churches to become centers of public education on the moral necessity of the United States assuming its full share of responsibility in international tasks.

"Our government should either avail itself of existing provisions for organized international cooperation or present some better way.

"We believe that the United States should definitely associate itself with the International Court of Justice now established at the Hague, in which we see the consummation of many decades of American desires and efforts for international peace through justice based on law.

"We urge that the United States also associate itself fully, without delay, with the humanitarian commissions of the League of Nations, now affording the most effective agency for dealing with the immediate non-political tasks confronting all Christian people.

"We voice the gratitude of the Churches of America for the success attending the Conference on Limitation of Armament convened by our government and we urge our government to take steps towards the convening of a second conference to deal with the economic reconstruction of the western world.

Above all would we declare that the hope of a warless world does not rest on organizations and conferences alone. Back of economic and political disorders lie fear, suspicion and selfish-

ness. The ultimate remedy for such evils must be spiritual. The nations of the world must be brought to accept a new way of life, the one revealed by our Lord Jesus Christ."

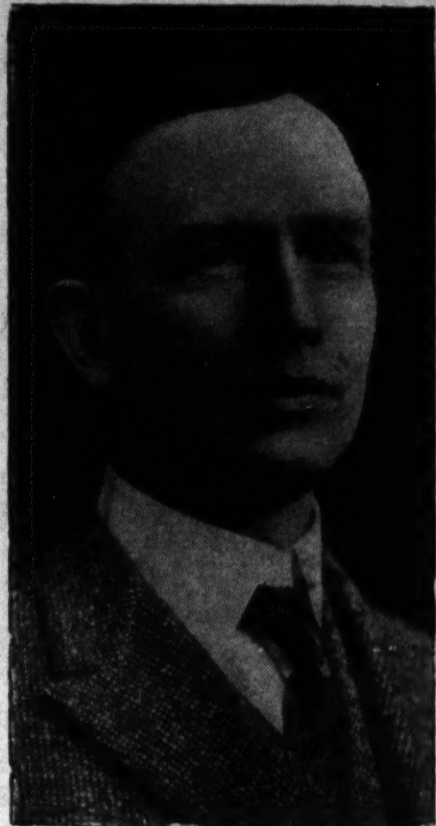
NEW APPEAL FOR RUSSIA

In spite of the optimistic reports which we received from Russia last summer, it is now generally agreed that there will be dire need in

Russia this winter for food and clothing, far in excess of that which can be provided by funds either in the hands of the American Relief Administration or the American Friends Service Committee. Especially urgent is the need for clothing, for which the existing funds are not available. The Federal Council of the Churches will, therefore, probably issue soon to the churches an appeal for good second-hand clothing to be sent to Russia and distributed under the direction of the American Friends Service Committee (Quaker). Such clothing should be sent to the warehouse of the American Friends Service Committee in Philadelphia.

The address of Bishop S. P. Spreng at the Annual Meeting of the Executive Committee concerning the merger of the Evangelical Association and the United Evangelical Church aroused widespread interest. Its significance Bishop Spreng summarized in these words:

"This is the first instance in the history of American Protestantism when two church bodies have re-united in the lifetime of the generation that experienced the separation."



REV. F. W. BURNHAM
Who presided at Annual Meeting

Churches Continue Vigorous Efforts for Near East

ONE of the worst exiles in history! Nothing less will describe the plight of the persecuted minorities in the Near East who have fled for their lives from Turkish territory. The Federal Council, with other organizations, has been interested in finding a plan for the admission to the United States of some of these homeless refugees.

Already at Ellis Island there are Armenians and Greeks who have been driven out of Asia Minor and who are denied admission to our country on the ground that the quotas for these groups for the year 1922-1923 are already full. Even those who have prosperous relatives who are citizens of America cannot be admitted. According to the best estimates, the refugees from Turkish territory already number about 1,000,000, and may be many more.

Representatives of the Near East Relief, the Young Women's Christian Association, the Missionary Boards, the Federal Council of Churches and other Christian organizations, after having studied the matter carefully, reached the clear conclusion that the only solution of the tragedy is for special legislation which will enable our nation to deal with the present emergency. These refugees cannot return to Turkey. Greece, always a poor land and now nearly bankrupt, cannot conceivably care for them all. They are left on the doorstep of the world. Will their cry for help be drowned by the waves of the Atlantic? They are in Greece now chiefly as a result of American help. Are we to abandon them now?

SECURING A HAVEN FOR REFUGEES

In seeking some means by which America can help to care for these victims of ruthless oppression, it is exceedingly important, of course, to guard against breaking down the principle of restrictive legislation on immigration. At the same time this ought not to operate so inflexibly as to prevent America's dealing helpfully with such an unparalleled emergency as confronts us in the Near East today.

The Federal Council, through its Administrative Committee at its November meeting, took the following ground:

"The Federal Council of the Churches urges the Administration to take appropriate action to prevent the exclusion of those refugees from Asia Minor and Thrace now at our ports of entry and to make possible for a short time the admission of a limited number of such refugees, in excess of quota, coming to families who shall guarantee that they shall not become public charges."

A bill now in Congress, known as the Keyes-White Bill, would help at least in some measure. It provides that the Commissioner General of Immigration shall be authorized to admit, in excess of the existing quotas, refugees from Turkish territory *whose admission is applied for by a relative who is already a citizen of this country.*

The point of view of the Federal Council was represented at the hearing on the bill at Washington on December 19th. Church members who are anxious to help should let their representatives in Congress know that they are heartily supporting this measure or some other plan which will be effective in providing a haven for at least some of those who have fled from the Turkish sword. The latest reports from Washington indicate a general apathy concerning the problem.

PROTEST AGAINST EXPULSION OF PATRIARCH

The threatening demand of the Turkish Nationalists for the expulsion of the Patriarch of the Orthodox Greek Church from Constantinople came before the Federal Council while in session at Indianapolis, through a telegram from Archbishop Alexander of the Greek Church in America, in behalf of the Patriarch, beseeching the moral help of the American Churches. The following cablegram was immediately sent (on December 15) to Ambassador Child at the Lausanne Conference and to the Secretary of State, signed by Dr. Speer, Bishop Brent and Dr. Macfarland:

"Federal Council of Churches of Christ in America assembled in annual session deems it the concern of Christendom to insist that the ancient institution of the Patriarchate in Constantinople, threatened with expulsion by the

Turks, be protected by the nations assembled at Lausanne from so grave an indignity and abhorrent a wrong."

This message together with others like them, evidently helped to secure a favorable decision. The correspondent of the New York Times at Lausanne, in a special cable printed on the first page of the Times the following Sunday, said:

"The protests of American religious organizations against the proposed expulsion of the Greek Patriarch found an echo today at the Lausanne Conference when Ambassador Child informed the other diplomats of the receipt of many messages from the United States denouncing the Turkish appeal. The opinion held by some Americans here is that Mr. Child's statement expressed the views of the Federal Council of the Churches of Christ in America. No previous statement had been made by the American delegates on this matter, which has been under discussion for two weeks."

OUR REPRESENTATIVES AT LAUSANNE

The very great, even though indirect, influence of Dr. James L. Barton and Dr. George R. Montgomery at Lausanne, has been indicated from time to time in cabled despatches from the Lausanne correspondent of the New York Times, printed in that paper and in other reports. Dr. Montgomery and Dr. Barton, who went unofficially, but with the knowledge and consent of the Department of State, for the purpose of representing informally the point of view of religious and charitable organizations in this country, were, by action of the Administrative Committee of the Federal Council of the Churches, authorized to represent the Council at Lausanne in matters on which the Federal Council had definitely put itself on record, such as religious liberty, the safeguarding of minorities in the Near East and a protected home for the Armenian people.

The latest letter to the Council from Dr. Barton, dated at Lausanne, December 8, reads in part as follows:

"In a conference last evening with Ismet Pasha he assured me that no hindrances will be put in the way of mission work in all departments. A few days ago he gave out a statement in the following terms: 'I hope above all things that the Americans will not worry about the future of their educational and philanthropic institutions in Turkey. We want them to stay and have no intention of adopting laws which will embarrass the continuation of the admirable American altruistic work among our people now.'

"It is the general opinion that the sending of a commission to the Oriental churches (which the Federal Council had under consideration) at this time would be misunderstood and probably misinterpreted."

IMPRESSIONS OF LAUSANNE

Dr. Barton's impressions of the role played by America at the Conference were printed in a dispatch to the New York Times on December 28 as follows:

"As an American I can but express keen regret that my own country is not a member-in-full in the conference. I am sure that in this regret I represent millions of my fellow-countrymen who believe that America needs what full participation in the conference would give her, and the conference needs what America might bring. While our representatives here have done all in their power under the limitations of their commission, it is humiliating to an American citizen that his country should participate in a gathering of such importance for the purpose of securing from the conclu-



CARGO OF REFUGEES FROM TURKISH TERRITORY

sions reached whatever may be of advantage to the United States, while offering nothing in return except advice. I believe the Christian and moral sentiment of America emphatically wishes the United States to take its full place in this conference and share any responsibilities that may follow its conclusions."

ARMENIAN HOME NOT YET ASSURED

That the aroused public opinion in America has not been without its effect is evidenced by the suggestion of the Department of State to Ambassador Child to support some plan for an Armenian National Home, one of the points urged by the Federal Council in its letter sent to all the Protestant pastors of the country last October. Mr. Child, as reported by the daily press, urged that the conference should not adjourn until it had by some joint action provided a protected area for the minority populations. The press despatches, however, as the BULLETIN goes to press, indicate that neither America nor the Allies will press the Armenian Home vigorously. The one possibility of securing this end seems to be in securing a more decisive statement from America. A declaration that America will enter into no treaty relations with Turkey until a national home for the Armenians is established would probably have more weight with Turkey than anything else.

It is interesting to note that in France, where there has been less popular sympathy for the Armenians, the French Protestant Federation has nevertheless sent a memorial to the Lausanne Conference urging a national home for the Armenian people. A statement by a French pastor Rev. Georges Gallienne, entitled "A French Protestant View of the Near East Problem," can be had from the Federal Council on request.

NEAR EAST RELIEF

Meanwhile the need for funds for Near East Relief is more urgent than ever. The following cablegram from Bayard Dodge, president of the American University at Beirut, is typical of hundreds that might be quoted:

"The Holy Land is sheltering 10,000 orphans this Christmas, some of them in carpenter shops at Nazareth beside the very place where Christ worked. America, having saved these lives, must now carry on, not only to keep Christianity alive in the Near East, but to train the future leaders for reconstruction; justice and education being the only solution for the Near East problem."

At the annual meeting of the Executive Committee of the Federal Council in Indianapolis support was pledged again to the Near East Relief and the cause commended to all the churches.

Assisting Local Churches in Their Community Work

PLANS to assist local churches in their social work, and also in the better housing of their neighborhood activities and in the principles of church administration, are being developed by the Department of Community Relations of the Commission on the Church and Social Service. This is a greatly neglected field, except with a few of the stronger denominations. The Department is assembling information as to the most instructive experimentation in the various parts of the country by churches of different denominations and is making this available to the social service secretaries, to church boards, and to individual pastors on request.

The industrial conferences which have been held in various parts of the country have also

included conferences on the community relations and work of local churches and federations of churches. There has been an increasing demand for the enlargement of this phase of the conferences, and the executive secretary in particular is frequently brought into consultation by pastors and committees of church boards as to their social programs, building plans, and the development of salaried staffs. As an illustration of this, a pastor and committee of laymen, together with an architect, came to New York from Norfolk, January 6th and 7th, to study New York parish houses, under the direction of the Commission's office. Some of the Boards also, notably the Methodist Episcopal Church, South, have made large use of these facilities.

INDUSTRIAL CONFERENCES IN THE SOUTH

A new series of industrial and community conferences is being organized in southern cities. Dr. Tippy has recently made two trips as far as New Orleans, and Rev. Carl Barnett, of Dallas, Texas, is assisting in plans for Dallas, Fort Worth, Houston, Austin and San Antonio. Conferences are definitely decided for Norfolk, Cincinnati, New Orleans, Dallas and Kansas City. Chattanooga has asked for a date in April. Correspondence is under way for a series in March in the Southwest, beginning at Pueblo and going at least as far as San Diego. Secretaries Batten, Holt, Taylor and Tippy will travel together and certain laymen, who are experimenting in their industries, will join them.

One of the secretaries will give a series of lectures to pastors in each city on "The Christian Principles which are to be Interpreted to Industry and their Meaning in the Light of Current Experimentation." The usual addresses will be given before luncheon clubs, labor temples, chambers of commerce, social workers' councils, colleges and women's clubs. In addition conferences will be held on "Delinquents," "The Social Program of a Seven-Day Church," "The Organization and Administration of a Church Staff," and "A Concerted So-

cial Program for a City." A series of lantern slide pictures on "New and Reconstructed Parish Houses" is being assembled.

EXPERIMENTAL PSYCHOPATHIC CLINIC

Arrangements have been completed with Dr. V. V. Anderson, of the National Committee for Mental Hygiene, and the official of the new psychopathic clinic in Norfolk, Virginia, by which the relation of the churches to such a clinic, and to the social case work with individuals which follows, will be worked out. The Commission on the Church and Social Service proposed that the Norfolk Federation of Churches secure a competent social worker, who should be given an opportunity for experience with the welfare workers of the clinic, and who should later organize the co-operation of the churches; also that the staff of the clinic should arrange a series of lectures to pastors and leaders of church classes and clubs. The plan was accepted by Dr. Anderson and by Norfolk officials, and the lectures were started the first week in January. Dr. Tippy made two visits to Norfolk to assist in setting up the experiment. It is hoped that as other experimental clinics are established by the Commonwealth Fund, through the National Committee for Mental Hygiene, the same general plan may be followed.

Relations with New Sunday School Council

The following action was taken by the Administrative Committee of the Council at its November meeting:

"That the Administrative Committee recognize the new International Sunday School Council of Religious Education as the accredited interdenominational organization for religious education; that the International Sunday School Council be invited to become a co-operating body with the Federal Council and that the General Secretary of the International Sunday School Council or some other representative to be designated by the organization, be invited to serve as a member of the Administrative Committee of the Federal Council in order that the closest possible co-operation may be maintained between the two bodies."

DETROIT PLAN OF CO-OPERATION

While in some cities the relationship between the local Council of Churches and the local

Sunday School Association is a very difficult one, the churches of Detroit feel that they have found a happy solution.

The plan of agreement between the two organizations in Detroit is (in part) as follows:

1. The Wayne County Sunday School Association is the Department of Religious Education in the Sunday Schools for the Detroit Council of Churches, with offices of both organizations together.

2. The Executive Committee of the Wayne County Sunday School Association or the Department of Religious Education of the Detroit Council of Churches is composed of eighteen members, nine of whom are appointed by the Detroit Council of Churches; the other nine elected at the annual convention of the Wayne County Sunday School Association. The chairmen of the sub-committees of the Wayne County Sunday School Association are also members of the Executive Committee. The

President of the Wayne County Sunday School Association, who is elected at the convention of the Sunday School Association, is also chairman of the committee on religious education of the Detroit Council of Churches.

3. The Wayne County Sunday School Association or the Department of Religious Education of the Detroit Council of Churches has its own budget of expenses which is fixed by the Executive Committee named above and raised from the Sunday Schools and individuals interested in religious education. This budget is independent of the budget of the Detroit Council of Churches, although both organizations have the same treasurer.

4. The Executive Secretary of the Detroit Council of Churches is ex-officio member of the Executive Committee of Religious Education and the director of religious education is ex-officio member of the Detroit Council of Churches.

5. The Executive Committee of the Wayne County Sunday School Association makes a monthly report to the Executive Committee of the Detroit Council of Churches on all matters pertaining to program and finances.

Dr. Gulick's Work in China

The months of November and December Dr. Sidney L. Gulick, secretary of the Commission on International Justice and Goodwill, has spent in China, conferring with the missionaries, Chinese Christian leaders, and leaders in the national life. He has visited Shanghai, Tsinanfu, Tsingtao, Tientsin and Peking, and several interior cities, including Hankow, Taiku and Fengchow. In Peking he held conferences with President Li Yuan Hung, Foreign Minister S. V. Wellington Koo, and Prime Minister C. H. Wang. Dr. Wang, who was one of the Chinese delegates to the Washington Conference on Limitation of Armament, recalled with special interest the reception given by the Federal Council to the Chinese delegates last winter.

Dr. Gulick writes with great appreciation of the Chinese people and great sympathy with China's problems. He says in a letter of November 21, "China is certainly a wonderful country and no one is properly educated until he has spent at least a month or two here."

Concerning the relations between China and Japan Dr. Gulick writes:

"From the day that I landed in Shanghai until I left Peking the most absorbing subject of conversation was the Shantung Question.

Conferences between the Japanese and Chinese are going on continuously. In Shantung and also in Peking I met several of the members, both Chinese and Japanese, who talked freely.

"Outside of the members of the Commissions and those in immediate touch with them and the highest official circles, there seemed to be the deepest distrust of Japan and a fixed idea that Japan was certain to put something sinister over on China; that Japan was not sincere in her policy of restoration; that she was forced by the Washington Conference to an agreement that she did not like and that she intended to evade in every possible way; that the so-called restitution of Shantung would in fact be only a form and a sham.

"What Japan has already done in withdrawing troops from Tsinanfu and the railway, from Hankow and from Siberia and the actual handing over of the barracks and the wireless plant at Tsinanfu, and the actual withdrawal of all her forces from Siberia, seem to have made little impression on these doubts and suspicions. All these steps are apparently believed by many to be merely clever steps to the more certain engulfing of China in Japan's sinister wiles.

"Among the most important Americans with whom I talked, however, those who have immediate access to the facts, the attitude was quite different. They stated without qualification that Japan's policy toward China has fundamentally changed; that at the Washington Conference a new spirit was developed, which is now being put into action; that the various deeds already to Japan's credit are producing a new relationship; and that leading Chinese are greatly relieved and even pleased with the turn of affairs.

"The fact seems to be that Japanese militarists still have considerable influence and are striving in the conferences to make the Chinese pay as large a sum as possible for the properties to be returned; the Chinese delegates on the other hand are seeking to cut the costs down to a minimum. This financial bone of contention is tending to conceal the larger significance of what Japan is agreeing to do, or rather has already agreed to. The financial haggling spoils the splendid psychological opportunity of the Japanese in returning the whole area in such a fashion as to arouse good will. Japan seems to have lost the opportunity of doing a dramatically effective thing in winning China's confidence."

Where Protestantism Halts

THE United States Fleet will have one large division at the Pacific end of the Canal Zone for the winter manoeuvres. This means that more than ten thousand American sailors will be stationed there, besides the thousands of soldiers, sailors, marines and aviators permanently located on the Zone.

The vice-panderers, the gamblers and the saloon keepers of Panama have made adequate preparation for the coming of the host of men and for the increased number of tourists. The Government will try to protect the enlisted men but the records in the hospitals and the guardhouse reveal how little can be done.

The Union Church on the Canal Zone is trying to do what it can to counteract these influences but is seriously handicapped by very inadequate equipment. At Balboa Heights, there is only the basement story of the projected church. Seventy thousand dollars must be secured from the Protestants in the States to build it. Following are some of the facts which should encourage you to give generously and immediately for this Church:

The 20,000 or more soldiers and sailors who are away from all home influences;

The 5,000 employees and their families who live in the Zone;

The fact that it is a Union Church containing members of a dozen denominations, one strong Church instead of a dozen small ones;

The fact that by a splendid comity agreement the Episcopal Church does not build in Balboa Heights, and the Union Church does not build in Ancon;

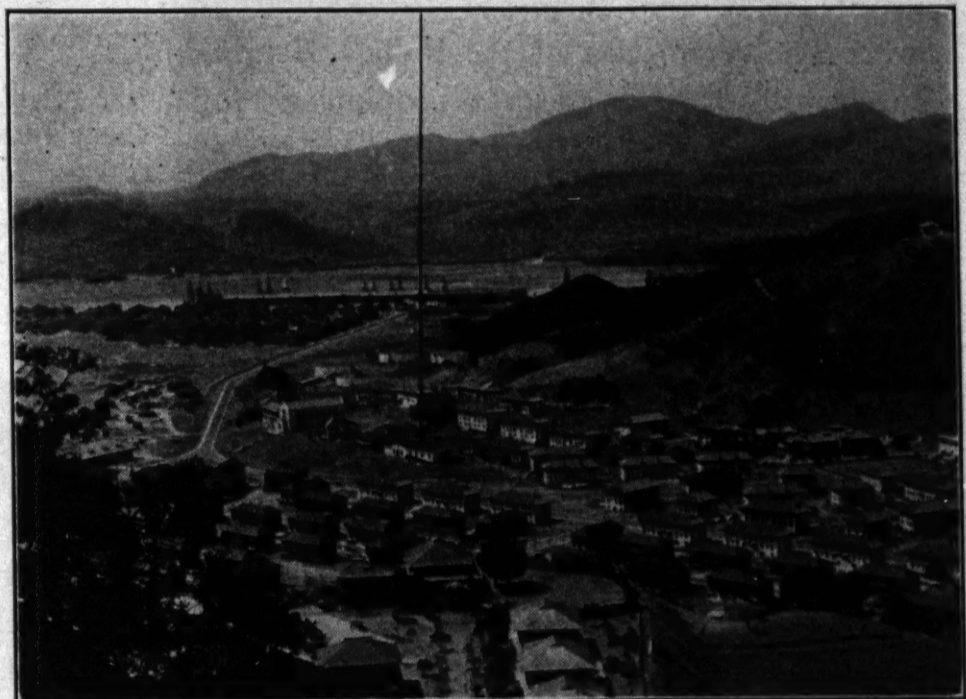
The fact that the members of the Union Church have from the first paid salaries and local bills,



Roman Catholic Church

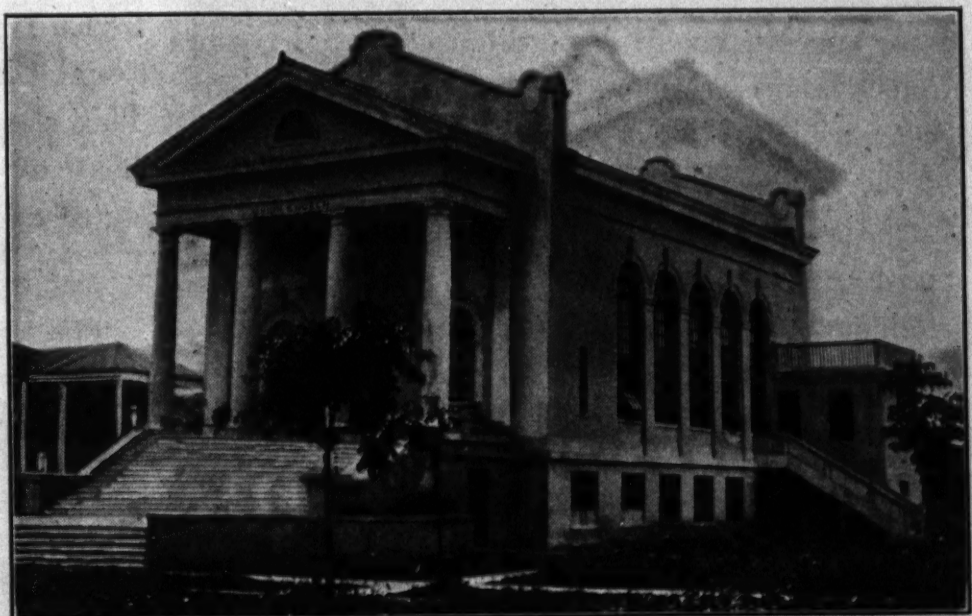
Unfinished Union Protestant Church

BALBOA HEIGHTS, CANAL ZONE

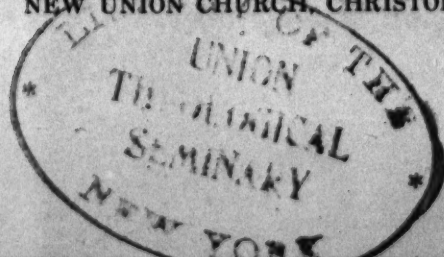


PORTION OF BALBOA HEIGHTS AND THE CANAL

Arrow indicates Union Church. Roman Catholic Church to left.



NEW UNION CHURCH, CHRISTOBAL, CANAL ZONE



contributed generously to erection of parsonages, and church buildings, and pay the salary of a missionary at David, Panama. The Union Church is not a mission church; the help sought is for erecting the church building at Balboa Heights.

There are four congregations and four strong Sunday Schools full of fine American boys and girls. At Balboa Heights only a part of the School can be accommodated in the basement story. The conspicuously located but unfinished building is a reproach to Protestant Christianity in a region of all regions where we should be at our best.

The Christobal Church is built. It can be finished inside and furnished for \$8,000 or more. The completion of the Balboa Heights Church will provide adequate equipment for years to come.

The Church is located at the Cross Roads of the World. Its influence can radiate to every part of the globe. Every reader of these facts should make at once his contributions for the building and secure contributions which should be sent to the Committee on Religious Work in the Canal Zone, 105 East 22nd Street, New York City. A generous and prompt response would obviate the necessity of taking the pastors away from their work for a long, expensive campaign.

R. B. G.

THE CONSULTATIVE COMMITTEE

A special group brought together by the Consultative Committee of Interdenominational Agencies is making a study of the present work of the various religious forces in recruiting for Christian life service, and the possibility of a more united approach to the problem. The chairman of the group is Fennell P. Turner, General Secretary of the Foreign Missions Conference.

Another sub-section of the Consultative Committee is being created to have responsibility for the follow-up of the Conference of Allied Christian Agencies Engaged in Community Work, held in Washington last October.

IN MEMORIAM: REV. W. G. PARKS

Returning from the Forty-Second Annual Meeting of the National Baptist Convention, at St. Louis, where he had been the presiding officer, Rev. W. G. Parks, Pastor of the Union Baptist Church, Philadelphia, was called from labor to reward on December 13, 1922.

For twelve years he was vice-president of the National Baptist Convention.

For many years he represented his denomination in the Federal Council of Churches and made a deep impression upon those who came in contact with him by the warmth of his fellowship, the clarity of his judgment, and his sterling Christian character. His spirit in all relations of churchmen of the two races made him an invaluable counselor in all the work of the Council and other organizations where interests of white and Negro churchmen were under consideration.

THE NATIONAL BAPTIST CONVENTION

The meeting of the National Baptist Convention at St. Louis, Mo., December 6-11, was of special significance as it marked the turning point of a generation in this denomination and its tremendous influence on the Negro people and their relations to other denominations and to the white people of America. Besides important legislation on policies and plans, this Convention selected a new leader to succeed Dr. E. C. Morris, who died last August. Dr. L. K. Williams, pastor of Mt. Olivet Institutional Church, Chicago, was chosen president. This election speaks volumes for the development of this large and influential group of churchmen.

The *New York Times*, January 7, 1923, says of Dr. Gulick's "The Christian Crusade for a Warless World": "The book is marked by coordinated thought and cogent reasoning from the background of the Christian who speaks and labors for the uplifting of men by the gentle influences of religion. This was its purpose and the purpose has been accomplished well."

The Russian Church and Western Evangelicalism

(An address delivered at the annual meeting of the Federal Council in Indianapolis.)

By REV. JOHN SHERIDAN ZELIE

WHEN the Protestant Churches of America, acting through the Federal Council, chose the clergy and leaders of the Russian Church as the special beneficiaries of the relief which it had to offer, they undertook a unique service. The Lutherans, Baptists, Mennonites, Anglicans, Catholics, Reformed and Jews, had already taken measures for the relief of their own populations. But the great mass of Russian churchmen, representing 85,000,000 had been left to shift for themselves without a message from anywhere in the time of their greatest distress. As a great and trusted Jewish sociological expert said to me: "There is no class in Russia more destitute, forgotten and neglected than those you are sent to help." His words measured the importance of the mission which the Churches of the Federal Council undertook.

It was the mission of a great and prosperous portion of Christendom to the most distressed and persecuted Church in Christendom. It involved no negotiations about unity, it raised no questions of doctrine, politics or orders. It was a mission to a Church with which none of our represented bodies were in communion and was undertaken as the most sure and direct means of expressing the sympathy of the West toward the whole imperilled spiritual life of Russia.

What I wish to recommend is that the Churches of the Federal Council, having achieved this point of advantage, shall continue to use it to enhearten the best elements in the disintegrating and persecuted Russian Church. The saving of religion in Russia demands some effective testimony toward the Church, which, with all its terrible faults and backwardness, still represents the great mass of Russian Christians.

THE CHARACTER OF THE RUSSIAN CHURCH

The world has three great Catholicisms: The Roman, the Eastern and the Anglican. The Roman is shut tight against all conferences with us, its policy is closed as toward evangelical Christendom. The Anglican is more and more open to co-operation and conference. The Catholicism of the East today welcomes in a way of its own the friendly counsel of the Western Churches. Long ago Dean Stanley, who fell in love with the Russian Church, which also fell in love with him, spoke of its peculiar characteristics when he said: "It unites a religious

fervor unparalleled in Europe with a surprising tolerance of the faith of others and so a ready recognition of our point of view. It alternately cuts across the narrow prejudices both of Protestantism and Catholicism. It aims at no subjugation of other communions."

What he deplored is what we also deplore, that the religious principle so strong and simple was so little directed against the moral evils of the country. And there is the rub. Much of its disaster today is due to the fact that it acquired no social program, or else began to acquire it too late. The needs it ought to have touched, and did hopefully begin to approach in the brief months of the Kerensky regime, have now become the province of wholly irreligious men. The leaders of the Russian Church know this only too well. But shall the answer of the West be that they have forever lost their chance—that practical wisdom dictates that we shall now throw our help to fresher enterprises, letting that Church crumble to decay? Or shall we adopt a policy of help and sympathy toward what is best and most promising in that Church? The Federal Council will have more and more to say about this attitude. Its name is known today in thousands of households in Russia,—in Petrograd, in Moscow, best of all, perhaps, in Kiev, that Canterbury and Glastonbury of Russia, in Odessa, and the Crimea. In Kazan its name is at least known. Many are still puzzling out what it can all mean. And so I plead for an attitude of definite help toward that communion as a resourceful way of assisting in the coming days of Russian Christianity.

Our attitude toward this matter will be largely determined by our general attitude toward the ancient communions. If that be one of traditional dislike and distrust and fear, we shall view with suspicion all efforts which seem to give any of them countenance or support, as if in so doing we gave our support to all that was worst in them. There are many who can never take a fresh view of anything pertaining to these ancient communions. Their sense of past errors, superstitions and supine identification with so much that is hideous and wrong, is too great to permit of any sympathetic effort. Safety seems to them to lie in constant suspicion and fear, and the fear persists even after the opportunity opens for making things better.

I plead for a continuation of the policy which insists, whatever else may be done, that a constant, open, brotherly and helpful testimony and attitude be offered to all that is best in the Russian Church. Its overthrow and destruction are resolved upon, not because it is the Russian Church, not because the government prefers some other form of religion, but because it unmistakably contains within itself the great mass of what religion there is in Russia.

THE OPPORTUNITY IN RUSSIA

Russia will soon be open to all manner of religious effort from the outside, and the opportunity will attract. It will even seem to impose an obligation. We ought beforehand to have some sketch of policies as to what that obligation is and how it shall be pursued. It may be so understood as to weaken the whole religious situation in Russia while we think to help it.

I propose first that whatever is done be done with full recognition of the priority of other communions than the Russian which have long existed there. The Lutherans with their more than 3,000,000, the Reformed with their 85,000, the Baptists claiming at least half a million, the Mennonites with their 66,000, the Anglicans with their 5,000. All of these have an importance out of proportion to their numbers. Whatever is done ought to be done only after fullest conference with all these. It might even prove to be the highest wisdom to pour all our strength into assisting some of these, using their present advantage, rather than anything else. But certainly it is no time for everybody to plunge in. The more isolated and divisive efforts there are, the more they will be welcomed

by those who seek the overthrow of the major Church. We do not want to introduce into the Christianity of Russia a situation which this Council is doing its utmost to bring to an end at home. We may be too easily flattered by ready reception likely to be given to all sorts of religionists in the near future. Each one of them will be one more of the forces counted upon to drive a wedge into and further disintegrate the Russian Church.

And yet, after saying that priority ought to be given to those first upon the field, I think it needs to be said that we need not take our whole judgment concerning the Russian Church from them. It is not for the Czarist Orthodox Church that I am pleading, but for a Church which was for a brief space in the way to free itself of its long submissiveness to that regime, trying to shake off its long torpor and petrification and to recover from the paralysis which for centuries had allowed it to make no experiment.

Everybody out of Russia is daily watching to see what change will happen within it. Those within Russia are daily watching to see what will happen from without. Rome stands more than ready to take and absorb this Catholicism which looks Westward for help. But it dreads the Roman terms and it prizes everything it can hear of interest and sympathy from the freer churches of the West.

The Churches of the Federal Council should, I believe, take great account of the efforts and negotiations now carried on for scores of years between the Anglican Communion and the Russian, looking toward terms of union or recognition. A closer union between the Russian Church and the Anglican, and freedom of communication between them, would today be almost the best thing which could happen to the Russian Church. If the freer time comes, it would seem to be a thing which all of us might rejoice in that the Russian Church should have the benefit of the counsel and interchange and fellowship of the great body which it can perhaps better understand than any other. The mission which you gave me to the Russian Church was so richly and unexpectedly facilitated by the Archbishop of Canterbury as I was on my way to it, the act of this Council received from him such gracious acknowledgment and support, that it becomes us to acknowledge as cordially the long and patient negotiations which he and his communion have carried forward these many years toward the assistance of this Eastern communion.

The Young Men's Christian Association, which is not a Church at all, has been able by that very fact to touch the whole situation of Christianity in Russia with more liberty than any other organization. To it we owe very much, perhaps most, of the familiarity we have today with the Russian Church and sympathy with its distress. Strangely enough, also, its representatives, themselves not ecclesiastical, have been moved by that warmth and depth and beauty which are in that Church. Discounting much that is repellent in that Church, overcoming much in their own training which would render them naturally unsympathetic with it, they have yet been the ones to make us feel its richness, its spiritual gifts and its fascination. The Young Men's Christian Association leaders have come in touch with its prelates and at times with its great assemblies. Their counsel has been sought by Russian leaders in that great problem of what they should do to reform their Church. And to a very large degree they have become to the West interpreters of that form of Christianity.

"THE LIVING CHURCH"

I come now to speak of what must probably sooner or later, come before this Council and require a definition of its attitude, and that is whether it shall accept what is called "The Living Church" as practically the most feasible portion of the Russian Church with which to have dealings. Already that portion of the Church looks hopefully toward this Council for recognition and assistance. It has invited it to send messengers to attend its approaching assembly. And the main question is whether for practical purposes we shall accept it as representing the best in the Russian Church. It is not easy for people at this distance to make out just what the Living Church is, and I may add that it is not much easier in Russia itself. Months of inquiry on the scene may leave you as much at a loss as when you began. Its prevailing character is anything but clear. It contains within it nearly every type from the sincere reformer to the agent of the present government. It contains men who have joined it as perhaps the quickest way of accomplishing some one reform in which they are interested though deploring many other of its activities. It has place for the opportunist, the ambitious, those who wish to profit by the present disorder, the real evangelical, the Christian Socialist, and the real enemy of the Church as

well. Nothing is more difficult to make out than the prevailing character of this Church party.

The Living Church has assumed the High Administration of the Church and offers itself as such in the present difficulties. The Patriarch has never abdicated, but just before his imprisonment delegated his duties for the time to another, who has never been allowed to assume them. The Soviet Government has aided and encouraged the Living Church so that men who chose not to obey its commands have been in peril. The earnest and devoted churchmen have been sorely put to it to know whom to accept as their leaders. In one of the cities where local church life had been made extremely difficult, a group of laymen addressed a respectful inquiry to the Government asking whether Church and State were really separate as provided in the statutes, or, if not, whether they were to take the mandates of The Living Church as the orders of the State. The reply was that the government did endorse the Living Church but only to a limited extent; that for themselves, they would prefer a church so advanced that atheism might be openly preached from the cathedral pulpits, "as in some of the American cathedrals."

Much clearer evidence than is now at hand is desirable before we are justified in accepting the Living Church as the real, active, forward-looking body of the Russian Church. It is far from evident at this time that in the Living Church we can address the best and inmost heart of the Church in Russia.

Whatever of value is done from the West, must be done with the purpose of submerging ourselves in it, seeking no conquests or laurels in new missionary effort, putting ourselves at the service of Russian Christianity and ready to withdraw when the work is done. To seek to institutionalize ourselves there in permanent form seems likely to be a mistake.

The Churches here represented have borne a testimony of sympathy and readiness to help in a way which escaped all controversy. I believe it meant even more spiritually to Russia than it did materially. The way is opened up, may be opened up more freely, and the inspiration which prompted the Churches of America to take this step will call upon us to take others.

Federal Council Opposes Arbuckle Films

THERE has been so much concern in the Churches throughout the country over the probability of the return of Roscoe Arbuckle to the motion picture screen, as the result of the announcement made by Mr. Will Hays just before Christmas, that the meeting of Mr. Hays' so-called "Committee on Public Relations" held on the afternoon of January 4th is of widespread interest. Scores of letters have come to the Federal Council urging it to use its influence against the showing of the Arbuckle films. The Churches will be gratified to know that not only the Council but the Committee on Public Relations as a whole have urged Mr. Hays to advise the motion picture producers neither to release the ban on the Arbuckle films nor to present Mr. Arbuckle to the public in future films.

The Committee on Public Relations includes representatives of the Federal Council of the Churches, the National Board of the Y. W. C. A., the International Committee of the Y. M. C. A., the National Catholic Welfare Council, and many educational, social, and philanthropic organizations. They are members of Mr. Hays' committee not as official spokesmen for their organizations but simply as personal advisers to Mr. Hays, with a view to interpreting to him what they believe to be the judgment of the religious and social and civic forces of the country.

Mr. Hays made a full statement to the committee, at its meeting on January 4, explaining that his action had been taken upon his own personal responsibility, because he did not feel he ought to stand in the way of Arbuckle's "making good" in case the opportunity should come. Mr. Hays carefully explained also that this did not necessarily mean the reinstatement of Mr. Arbuckle in the employment of the producers.

CHURCHES UNITED IN OPPOSITION

For the Federal Council of the Churches, Mr. Cavert, one of the General Secretaries (who attended in the absence of the Very Rev. Charles N. Lathrop, the Federal Council's representative upon the Committee on Public Relations) declared that if the motion picture producers really cared at all for the opinion of the Christian people of the country they should neither release the Arbuckle films already in existence nor employ him as a star in the future. Similar expressions of opinion were made by representatives of many of the other organizations.

The statement made public by the Committee is in part as follows:

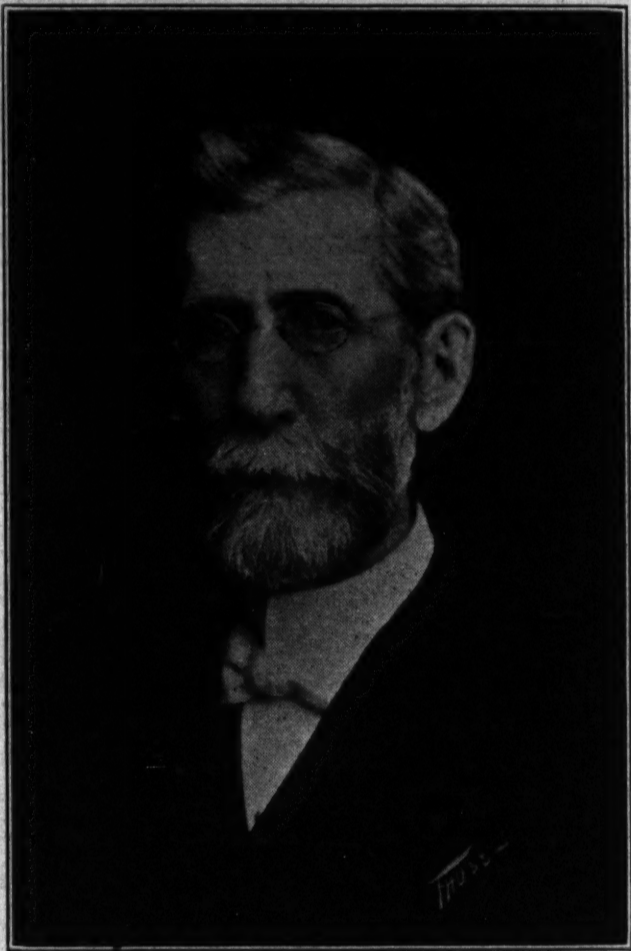
"The Committee on Public Relations, having received from Mr. Hays a report on the Arbuckle matter, is impressed with the sincerity and genuineness of his motives in showing a willingness to allow every one a chance to go to work and make good if he can. The committee, however, does not believe that there should be any action taken which would result in bringing Roscoe Arbuckle again before the public as a motion picture actor.

"In the judgment of the committee it would be extremely detrimental to the youth of America for Arbuckle's pictures to be released for circulation, since it is highly desirable that reminders which would naturally come with his reappearance on the screen should not be thus placed before the public. Such release would also, in the opinion of the committee, tend to destroy public confidence in the purpose of the motion picture industry 'to establish and maintain the highest possible moral and artistic standards in motion picture production and develop the educational as well as the entertainment value and general usefulness of motion pictures.' The committee, therefore, recommends to Mr. Hays that he advise the motion picture industry to refrain from exhibiting pictures in which Mr. Arbuckle appears, and that any consideration shown him, as an individual, should be along lines not involving his appearance before the public as a motion picture actor."

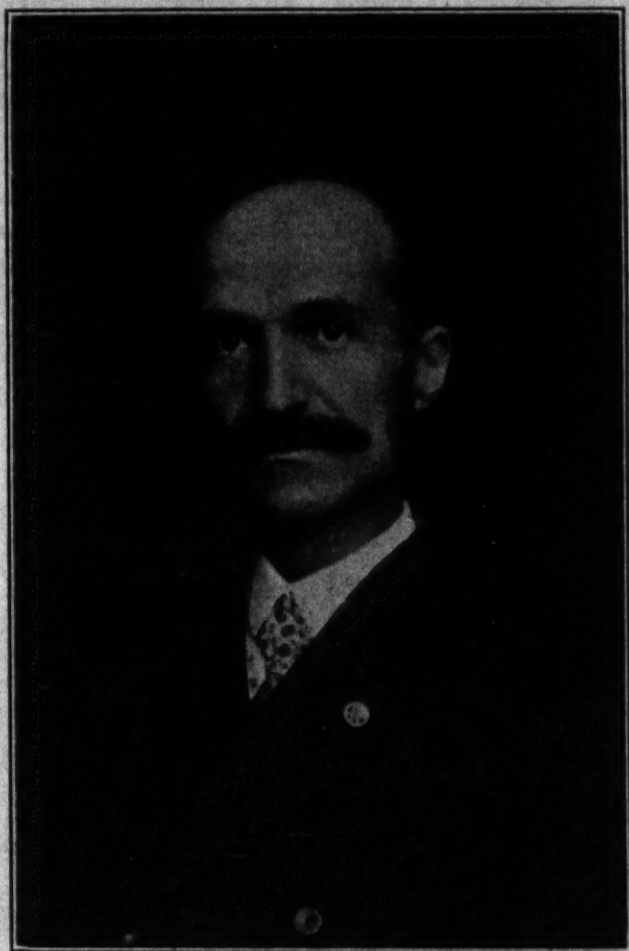
The decision of the motion picture producers has not yet been announced. Upon their attitude to this statement is likely to depend much of the future of Mr. Hays' Committee on Public Relations.

Son of Slave-Holder and Son of His Slave Now Fellow-Members of Council

A UNIQUE incident occurred at the recent Annual Meeting of the Executive Committee of the Federal Council of the Churches at Indianapolis which excited deep interest and was a striking symbol of the growing cooperation between the white and the Negro races. Dean W. F. Tillett of Vanderbilt University, who has been a member of the Council and a regular attendant upon the annual meetings of the Executive Committee almost from the beginning of the Council, arose under a request for personal privilege, and addressed the Chair in the following words:



DEAN W. F. TILLETT



PRES. S. G. ATKINS

"Before passing from the consideration of the subject of Christian Education to the next subject on your program, I ask that I may be permitted to make a few remarks that are personal to myself and one other member of this Executive Committee who is present here this afternoon, and whose work in life, like my own, has long been that of Christian Education. I am quite sure that the relationship that exists between me and this fellow-member of the Council to whom I refer is one that does not exist between any other two members of this Executive Committee; and I am equally sure that this peculiar relationship will not likely ever again be duplicated in all the future his-

tory of the Federal Council. I allude to the fact that the son of a former Southern slaveholder and the son of one who was formerly owned by him in the days of slavery are together here in this room this afternoon as fellow-members of this Federal Council and of this Executive Committee.

BORN IN SLAVERY; NOW AN EDUCATOR

"Among the small number of slaves owned by my father and mother in my early childhood, the one we thought most of and trusted most and loved best was named Allen Atkins. It is that man's son, Prof. S. G. Atkins, founder and

president of Slater Normal College, of Winston-Salem, N. C., born in the midst of the Civil War in the village of Haywood, N. C., who is here today as a member with me and you of this Executive Committee and as the honored representative of one of the Churches constituting this Council. He was educated at St. Augustine Normal and Collegiate Institute, at Raleigh, which is recognized as perhaps the best institution of its kind for the education of colored people that is conducted by the Episcopal Church in the South. Soon after graduating at this Institute, Mr. Atkins founded the institution at Winston-Salem, now some thirty years ago, of which he has always been the head and which is now the property of the State of North Carolina. The fact that the State should be willing to take over the property and retain Professor Atkins so long at the head of it, is the highest possible compliment to the character of the school and of the executive ability and moral worth of its president. With this bit of information concerning his father and his own achievements, I am now going to ask President Atkins to come forward and let me present him to the Council."

As he came forward Dean Tillett extended his hand and said: "If thy heart is as my heart give my thy hand." Having shaken hands, as the two stood before the audience, Dean Tillett said further:

"President Atkins, I honor the memory of my father and am proud of my descent from him; but I want to say that I also honor and revere the memory of your father, Allen Atkins. He was a good and true man; and I congratulate you both on account of your descent from so good a man and also on account of your ascent in that you have risen from the conditions of poverty and obscurity in which you were born to a large and high place of influence in your race—and this you have done not by self seeking but by merit and by service to your race, your Church and your native State. And when I think of these conditions that you have overcome, and what you have accomplished, I feel that your achievement in life is greater than anything that I can claim to have done. If all the members of your race and mine could understand each other and feel towards each other as you and I do, there would, I think, be no race troubles between the black man and the white. It was one of my own former students, Dr. W. W. Alexander, who on yesterday spoke to the Council and showed us how much he and other leaders of both races are trying to do to

promote and maintain right relations between the two races. I rejoice in the fact that you and I are both now free; for the emancipation of the Negro race in this country meant also the emancipation of the white race; for as long as the incubus of slavery lasts the slave-holder and the slave are both in bondage and both are inevitably kept back from their highest and best racial development."

COWORKERS IN CHRISTIAN SERVICE

"The worth and the greatness alike of individuals and of races depends not upon the color of the skin but upon their culture, character and service to mankind; and it is your lot and mine as educators of the young men and young women of our respective races so to develop them in intelligence and moral character and capacity for efficient service that the white race and the black race shall each respect and serve the other, and both together work, in a Christian spirit and in a Christian way, to make our country and our nation great not only commercially but morally and spiritually. Your father and mine were both alike willing bond-servants of Jesus Christ while here in the flesh. They are together now in a land where both are free; and I can but think, if they look down upon us from the glory land, they rejoice to see their sons associated together in the freedom and fellowship of this Council and in the work of Christian Education. Thanking the Chairman for giving me time to say those words about my father and yours, and to express to you in this presence my high regard for you and the work you are doing, I pray God's blessing upon you and your people."

Prolonged applause followed these remarks as Dr. Tillett and President Atkins returned to their seats; and the applause did not cease until President Atkins was called back to the platform by the Chairman and requested to say something. His remarks, which were brief and delivered with modesty, were listened to with deep interest by the audience. He spoke as follows:

BRIGHT SPOTS IN RACE RELATIONS

"This is a gracious moment for me, and one of hopeful suggestiveness for my race. The name of Rev. John Tillett was greatly honored and revered in the humble home of my childhood; and this gracious consideration of me and of my race by his son, Dean Tillett, is in line with my feeling that it is desirable to bring out the bright spots in this matter of race rela-

tions. There are of course many dark spots, many things to discourage, but I believe in stressing the bright spots.

"As a colored man and citizen of North Carolina, I recall that the first appropriation made by the State legislature for a school for the special training of Negro teachers in our State was the small sum of two thousand dollars. Our General Assembly, two years ago, appropriated nearly one million dollars for this same purpose, and we are hoping that our Legislature which is soon to assemble, will be actuated by a like spirit and make a like appropriation to carry forward the wise and liberal program now under way for the education of Negroes in North Carolina. This spirit of liberality and good feeling is naturally the

fruit of the fine and gracious sentiments expressed by Dean Tillett, and such a spirit is characteristic of the noble type of Southerner which he represents. It is this phase of this whole subject which I think should be most of all stressed at this time. To think of and bring out continually more and more the bright spots rather than the dark ones will tend to make the dark spots less dark and the bright spots in our race relationships more bright and more lasting.

"I want to say in conclusion that I appreciate very much the consideration of Dean Tillett which he has manifested this day in this presence toward the son of the man who was once owned by his father."

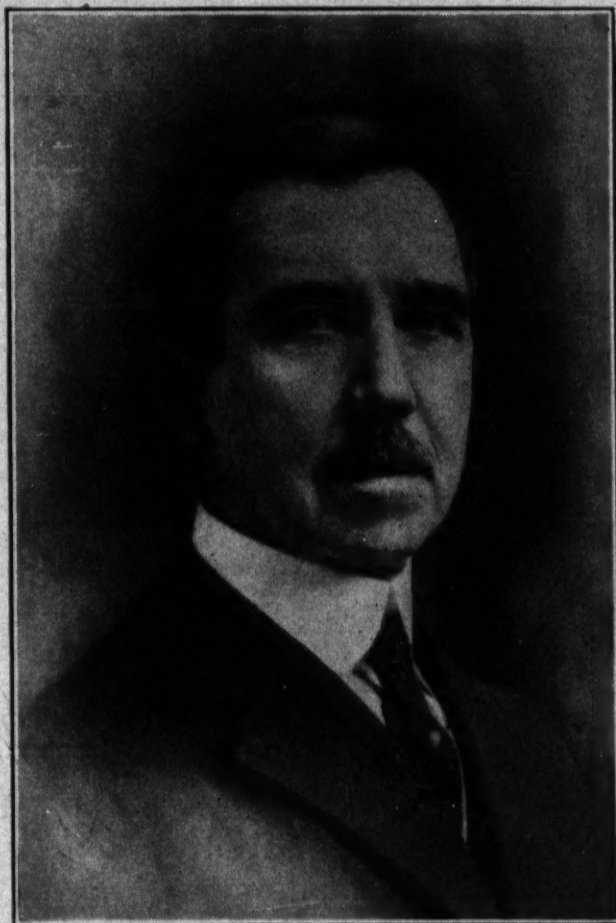
The Y. M. C. A. and the Churches

At the Forty-First International Convention of the Young Men's Christian Associations at Atlantic City, November 14-19, the Federal Council was represented by Dr. Speer, Rev. John M. Moore and Rev. S. M. Cavert as "friendly visitors."

Especial attention was given to the important report of the Commission on Approach to the Churches, which was unanimously adopted. It was presented by Rev. William Horace Day as chairman and discussed by Dr. Speer and Dr. Moore.

The report expresses the conviction that "the Association must promote its work among men and boys in respect to their physical, intellectual, social and spiritual welfare in such a manner as to lead them to become disciples of Christ, members of the church and stable in Christian character; that it is the duty of the churches to sustain and counsel the Association as a systematized agency for work among men and boys; that the Association should give increased attention to the reaching of unchurched boys; to the end that such boys be evangelically related to Christ and the Church."

Announcement has just been made of the election of Mr. James M. Speers as chairman of the International Committee. Mr. Speers is one of the Presbyterian representatives on the Executive Committee and the Administrative Committee of the Federal Council.



JAMES M. SPEERS

COOPERATION IN MISSIONS

The Foreign Missions Conference met in Bethlehem, Pa., January 9-12. A special topic for discussion during the conference was, "Do our churches at the Home Base carry points of view which tend to limit the usefulness of their missionaries?"

The Home Missions Council and the Council of Women for Home Missions will hold their annual meeting at Atlantic City, January 17-19.

The Present Crisis in Christian Work in Germany

By DR. A. W. SCHREIBER, of the German Evangelical Church Federation

(The following statement concerning conditions confronting the Churches in Germany is sent by one who became personally known to many American churchmen as a result of his attendance at the Conference on European Protestantism at Copenhagen last summer.)

WHEN I returned from Copenhagen last summer I was distressed to observe the fatal progress of the collapse of Germany, which had almost reached its crisis. The mark had fallen from 525 to the dollar in the beginning of July, (when the distress was already appalling) to 4,500 in the month of October; and with this sudden fall the danger for the whole economic life as well as the church life of the nation had become acute. Every budget has been upset, every enterprise for help has fallen short, all of the independent works of charity are near collapse, the leading Boards are paralyzed, the institutions of mercy for old people and children are without funds, our youth has lost its guides and our old people walk without support, the evangelical press lies at death's door.

Certain helpers have come forward. The Reichstag has supplied a sum for general aims of public welfare. A great emergency organization of professional associations is being set up. The church people are rallying to the need and are questioning themselves in earnest self-examination as to what is God's purpose in sending these severe tribulations to evangelical Germany. Nowhere are their hands idle. Nevertheless, they look to the Evangelical Churches abroad, to whom the Lord is saying: "I was sick and ye visited me."

Evangelical Churches in all the world! Help us with your prayers, and with practical aid by works of love, so that we may say as did the Psalmist of old, and the great reformer, Martin Luther: "I shall not die, but live and praise the Lord for his blessings."

Here are just a few of the ghastly situations our workers are facing: One man's wife is sick with cancer; nothing can be done for her relief. Widows see their children becoming tuberculous for want of nourishment. A veteran social worker, 75 years old and worn out, has taken work as a laborer on a farm for the sake of getting a good meal. A daughter, half-blind, has undertaken some work with the sewing machine to be able to support herself and her blind mother. One elderly couple, holding

the position of housekeepers, have begged their acquaintances for some clothes. One widow, almost eighty years old, does washing in her home to earn some money. Innumerable persons suffer and are hungry without letting anybody see it.

Our Auxiliary Society, which comprises presbyters out of every brother institution for mutual help, does its utmost, according to its own collections; but the distress among the many hundreds of our former staff is so acute that out of a bleeding heart we plead: "Come to the help of our old workers, widows and orphans."

More than ever before does our young womanhood stand in need of being gathered, guided and cared for; but the great organizations at work are nearly at the end of their resources. The Evangelical Association for the young women in Germany has had for its object for the last 30 years the enrollment and care of the evangelical Young Girls' Associations of all classes. The doors for this work have recently been opened wider in a way quite unexpected. With new zeal the young girls have taken their own cause into their own hands. Yet the necessary expenditure for salaries, journeys, paper, printing and postage have gone up so fast that the income has remained insufficient. Only by speedy and most liberal aid can this important work be kept going, a work whose abandonment would leave our young womanhood without guidance.

There is room for hope that those among the institutions of the Home-Mission, which are vigorous in themselves, as, for instance, the evangelical welfare work for young men, will be able to meet the exigencies of their own work in the near future. Yet this achievement must have time, because the income consists of merely free offerings—and these will be for the main part contributed by the middle class population whose income is diminishing day by day.

Conditions now are extremely critical. It will be so for at least half a year more, assuming that our money will then have reached its lowest stand. Help must come immediately, if it is to arrive in time!

President Harding Honorary Chairman of Huguenot-Walloon Tercentenary

ALL who are interested in the recognition of the religious significance of the three-hundredth anniversary of the coming of the Huguenots to America will be gratified to learn that the President of the United States has accepted the invitation to become honorary chairman of the Huguenot-Walloon Tercentenary Commission. The President of the French Republic, Queen Wilhelmina of Holland and King Albert of Belgium had previously accepted similar invitations.

The Commission is thus appropriately honored by having as honorary chairmen the highest executives of the four nations most concerned in the commemoration of the coming to America of the Huguenots in 1624; France and Belgium, whence they came; Holland, which gave them sanctuary; and America to which they journeyed in search of a new home, and to whose progress they have contributed so much.

President Harding's letter of acceptance to Rev. John Baer Stoudt, director of the Tercentenary, on December 5, indicates a deep appreciation of the values for which the anniversary stands:

"It is with much gratification that I have received your notification regarding the forthcoming tercentenary celebration of the settling of the Huguenot-Walloon in America, and of my own selection as honorary president of the Commission which is arranging for the observance. I have the greater pleasure in accepting this most honorable position, because of my deep appreciation of the contribution of this splendid people to the founding, the development and the present estate of our common country. It was the fortune of our America to have blended in its beginnings a number

of the finest stocks of the world; as it has also been our good fortune to have afforded opportunity and inspiration for the best services which they were able to render in making the Nation. It is good for us to be reminded of so great a debt to those who laid the foundation of our Nation, and we cannot too much honor them on occasions of this sort. I extend to you my sincerest good wishes for the notable success of the celebration which you and your associates are planning.

Most sincerely yours,

(Signed)

WARREN G. HARDING

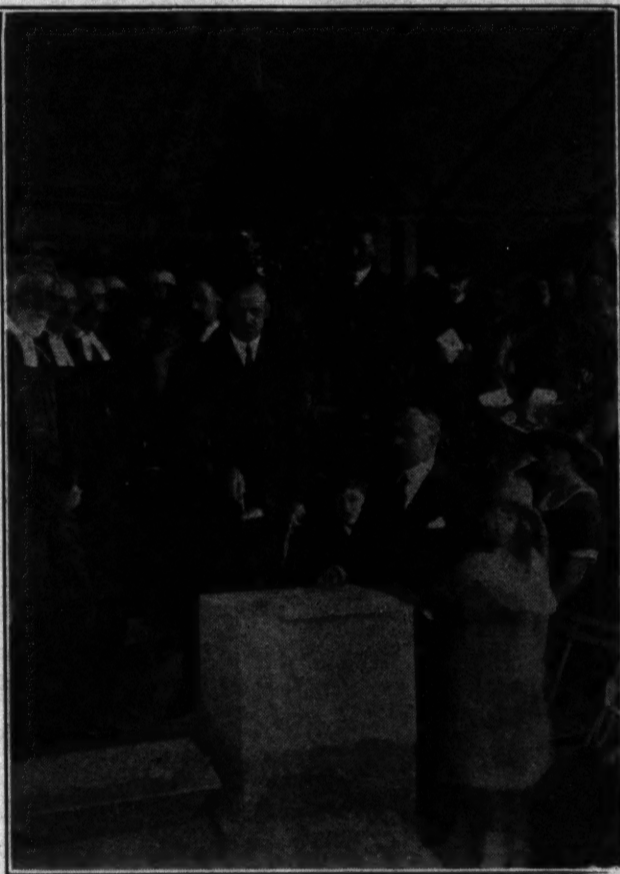
GETTING READY FOR THE HUGUENOT PILGRIMAGE

Readers of the BULLETIN are cordially invited to participate in the "Huguenot Pilgrimage," the initial event of the approaching Tercentenary Celebration. How could there be a more fitting way of inaugurating the three-hundredth anniversary of their arrival in New Netherlands than by a visit, first to the countries from which they came, and then to the country which accorded them protection and hospitality?

The Pilgrimage will take place next summer, 1923,

starting from Paris on July 18th and concluding in Holland during the week of the festivities incident to the twenty-fifth anniversary of the reign of the Queen of the Netherlands (August 21-September 5). Steamer passage to and from Europe will be left to the individual preference and disposition of the travelers, but Dr. H. W. Dunning, of Boston, who is in charge of all the arrangements for the tour, will be glad to assist in these matters also. Inquiries concerning rates and details should be addressed to him, Box 5257, Boston.

The aim of the Pilgrimage will be to visit



LAYING OF CORNERSTONE OF CHURCH AT CHATEAU THIERRY
(REV. C. E. SCHAEFFER IN FOREGROUND)

the Huguenot centers in Europe, which are full of historic and scenic interest, and which are so often overlooked by the great mass of tourists who go abroad each summer. As may be seen from the itinerary which is given below, this tour will include historic Protestant districts in France, Belgium, Holland, the Rhine country, Switzerland, and the glorious Waldensian Valleys of Northern Italy. It will be more than a delightful commemorative pleasure-trip. In some of the countries mentioned, the Huguenot element represents a struggling, though sturdy, minority, and a pilgrimage of this nature, by people related to them in faith, the descendants, perhaps, of those who were driven out from those countries centuries before for the sake of their religion, will bring the realization of powerful and numerous friends across the sea.

A further interest has been added by providing for a visit to the battlefields around Chatteau Thierry, Rheims, St. Quentin, Verdun, and the Argonne. The party will have a splendid opportunity to see the great work of reconstruction in the devastated areas,—Huguenot churches destroyed by bombardment and conflagration now rising again from the ashes, rebuilt in many cases with the aid received from their brethren in America.

The itinerary of the Pilgrimage is as follows:

July 18—Paris	Lauterbrunnen and Grindelwald
July 19—To La Rochelle	August 9—The Bernese Oberland to Montreux
July 20—La Rochelle	August 10—Castle of Chillon; Lake Geneva
July 21—Bordeaux	August 11—12—Geneva; excursion to Gex
July 22—Montauban	August 13—To Lucerne
July 23—Carcassonne	August 14—Lucerne; night on the Rigi
July 24—Montpellier	August 15—16—Zurich; excursions to Wildhausen and the battlefield of Cappel
July 25—29—Nîmes and vicinity with auto trips to Aigues Nortes, Pont du Gard, Avignon, etc., and a 2-day trip to Cevennes, (Gorge of the Tarn, Florac of the Bloody Assizes, Le Pont de Montvert where the revolt of the Camisards broke out)	August 17—To Strasbourg
July 30—To Nice	August 18—Strasbourg
July 31—The Grande Corniche; Monaco	August 19—Worms; excursion to Frankenthal
August 1—The famous Route des Alpes to Barcelonnette	August 20—To Verdun
August 2—By auto to Briançon	August 21—Verdun and the Argonne
August 3—At Briançon	August 22—At Chateau Thierry, Rheims
August 4—To Turin	August 23—27 Paris
August 5—Turin; Torre Pellice (the Waldensian capital)	August 28—Avesnes; St. Quentin
August 6—To Interlaken by the Loetschberg route	August 29—30—Brussels
August 7—8—Interlaken; excursion to Scheidegg.	August 31 to Sept. 5—Amsterdam and vicinity, including Leyden and The Hague
	Sept. 6—London
	Sept. 7—Sail from Liverpool or other ports, as desired.

A week's extension in London, from September 7 to 14, is added for those who desire it, or a preliminary tour of Great Britain from July 1 to July 17.

PLANNING COOPERATION IN TEMPERANCE

The Commission on Temperance called a conference, Friday, January 12, at the Council's national headquarters, of representatives of every agency representing a religious body in the field of temperance and moral welfare, to take counsel, in view of the emergency in the prohibition and law enforcement situation, as to the best way of cooperating efficiently in the enforcement of the law. The Conference will be reported in a later issue of the BULLETIN.

REPRESENTATIVE OF CHURCH OF JERUSALEM RECEIVED

At the January meeting of the Administrative Committee, Archbishop Panteleimon, the representative of the Greek Orthodox Patriarchate of Jerusalem and the Holy Land, was received. The Archbishop is in this country in the interest of securing help for the work of the Church of Jerusalem and the maintenance of the holy places and its educational organizations. This issue went to press too early to make a fuller report of his visit.

IMPORTANT CONFERENCE OF EDUCATIONAL AGENCIES

A conference which will bring together representatives of practically all the organizations engaged in any phase of the task of Christian Education is now being planned, and will probably be held during the first week in May. The purpose of the conference is to carry further the study begun at the Garden City Conference of Educational Agencies in May, 1921, with a view to securing a closer coordination of the many organizations now preparing educational programs for the local church and the local community. Preliminary conferences are now being held of representatives of the educational organizations preparing programs for various age groups, in order to locate the problems needing the most urgent attention and to present them to the conference in May in such a form as to secure the most effective consideration. Rev. Benjamin S. Winchester, who has long been closely in touch with the educational work of many of the Christian organizations, is giving special time to the preparation of the program and a syllabus for the conference.

CHRIST OF THE ANDES

"Sooner shall these mountains crumble into dust than the people of Argentine and Chile break the peace which they have sworn at the feet of Christ the Redeemer."

The history that lies back of this inscription on the pedestal of "the Christ of the Andes," erected in 1904 at the highest point on the boundary line between Chile and Argentine, is full of meaning for the world today.

When Chile and Argentina in 1900 were on the brink of war over a disputed boundary, Bishop Benavente preached on Easter Day the folly and wickedness of war. His words spread throughout Argentina and were taken up by Bishop Java in Chile. Their call to their own nations to reach a settlement by peaceful means led the two nations to ask England to name a board of arbitration while they sent their soldiers home to till the fields.

Christ of Everywhere

"Christ of the Andes," Christ of Everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again,—
Thou Living Word, larger than any creed,
Thou Love Divine, uttered in human deed,—
Oh, teach the world, warring and wandering
still,

Thy way of Peace, the footpath of Good Will!

HENRY VAN DYKE

(Courtesy of "Our World")

KNOW THE WORLD

The Institute of International Information, of which Dr. Wallace W. Atwood, President of Clark University, is Director, began in the December number of *Our World* magazine, the publication of a monthly reading course on world affairs entitled "What would you do about it?" This course will deal each month with the principal articles in *Our World* and the reading references will be confined to such books as will be found in most public libraries.

Our World, which was started about a year ago and which has been heartily welcomed by serious-thinking people everywhere (Herbert S. Houston, publisher), is a magazine which tells you *not what to think, but what to think about*. It is commended to all who want to be intelligently informed on international questions.



(Courtesy of National Council for Prevention of War)

TO WORK FOR LEAGUE OF NATIONS

The American Association for International Cooperation, a body which had its origin directly as an offshoot to the work of the Federal Council's Commission on International Justice and Goodwill, has now merged with the Organization headed by Ex-Justice John H. Clarke, under the new name "Non-Partisan Association for the League of Nations." Justice John H. Clarke, is to be President of the Association, and the President of the Council is to be Hon. George W. Wickersham. Dr. Macfarland is a member of the Executive Committee.

The statement of principles of the organization defines as its aim "an independent, non-partisan cultivation of such a public opinion as will induce the present Administration, or if not that, the next one, to enter the League of Nations on such terms as to such administration may seem wise, provided only that they be consistent with our Constitution and consonant with the dignity and honor, the moral responsibility and power of our Republic."

The Next Step in Local Cooperation

By REV. ROY B. GUILD

THE success of Councils and Federations of Churches in cities having a population of 125,000 or more has created a desire for similar organizations in smaller cities. The need is almost as great. Cities like Sacramento, California, Wichita, Kansas, Passaic, New Jersey, Portland, Maine, Fresno, California, have been able to organize successfully, maintain an office as a clearing house and employ an Executive Secretary in order that the Protestant forces may function effectively. Initial steps are now being taken in Binghamton, Elmira, Schenectady, Albany, New York, and Mason City, Iowa, to bring the question of the organization of a Council before the Churches.

THE STATE COUNCIL AS THE KEY

When there is a State Council of Churches the development of such organizations is simpler and the prospect of success is greater. This is proving to be the case in Ohio where, with the county as the unit of organization, the large county seat becomes a greater center of religious influence. This is the field in which is to be seen the next definite development in Church cooperation in community service. This will be one of the chief topics of discussion at the Annual Conference of the Association of Executive Secretaries, which is to be held at Columbus, Ohio, May 28th to June 1, 1923, when the Ohio Council of Churches will have as its guests the Presidents or Executive Secretaries of thirty-five of these County Councils. Others will be present from other States.

The problem of every Council of Churches, no matter how large the city may be, is the problem of executive leadership. The large city can afford to employ such leadership, but in most cities of less than 75,000, or even 100,000 population, the leadership must be volunteer. Several cities are now planning to raise a small budget, secure an office with simple equipment, employ an office Secretary who has had some church training for full or part time. Under these conditions, a busy pastor or business man can accept the presidency of a Council, and, with a good Executive Committee, make extensive plans, knowing that there will be some one to take care of the details.

ORGANIZATION IN SMALL CITIES

The organization for such a Council of Churches is simple. Suggested constitutions can be secured from the Commission on Councils of Churches of the Federal Council. The organization consists of an Assembly composed of the pastor and two or more lay delegates, men and women, from each congregation. The Assembly elects an Executive Committee composed of the officers and heads of committees.

Such an organization suffices for a city or for a county or for a community having only a few churches. It is a decided improvement on the Ministerial Union, as it gives the lay members of the Church equal responsibility in initiating work as well as in paying the bills.

In nine cases out of ten, the value of such an organization will depend upon the presence of one or two persons who will pay the price of leadership. The rapidity with which the movement will spread will be largely in proportion to progress in the formation of State Councils.

APPRECIATION OF PRESIDENT'S STAND ON PROHIBITION

The annual meeting of the Executive Committee of the Council at Indianapolis took unanimous action in appreciation of the following words of President Harding in his recent message to Congress:

"Constitutional prohibition has been adopted by the nation. It is the supreme law of the land. In plain speaking, there are conditions relating to its enforcement which savor of nation-wide scandal. It is the most demoralizing factor in our public life.

"The day is unlikely to come when the Eighteenth Amendment will be repealed. If the statutory provisions for enforcement are contrary to deliberate public opinion, which I do not believe, the rigorous and literal enforcement will concentrate public attention on any requisite modification. Such a course conforms with the law and saves the humiliation of the government and the humiliation of our people before the world, and challenges the destructive forces engaged in widespread violation, official corruption, and individual demoralization."

Detroit Council Urges Referendum on League of Nations

The Detroit Council of Churches at its December meeting unanimously approved a statement from which the following is quoted and appointed a committee to present it to the Senators from Michigan:

"WE BELIEVE that the League of Nations now functioning between fifty-one nations, or some similar organization, is the practical way in which to abolish war, and that it may be made effective and vigorous by the co-operation of the United States.

"WE BELIEVE that such an organization cannot achieve its chief purpose so long as the United States remains outside, because it is the greatest nation, the richest, most powerful, most detached and disinterested.

"WE BELIEVE that the problem of ending war is one of life and death for the world, that this problem transcends in importance all other questions of a practical nature now before the American people, and that it should be pressed to immediate solution.

"WE BELIEVE that a mere economic conference, even though including the matter of reparations, would not be adequate, because to provide for disarmament and permanent peace, a permanent organization is indispensable.

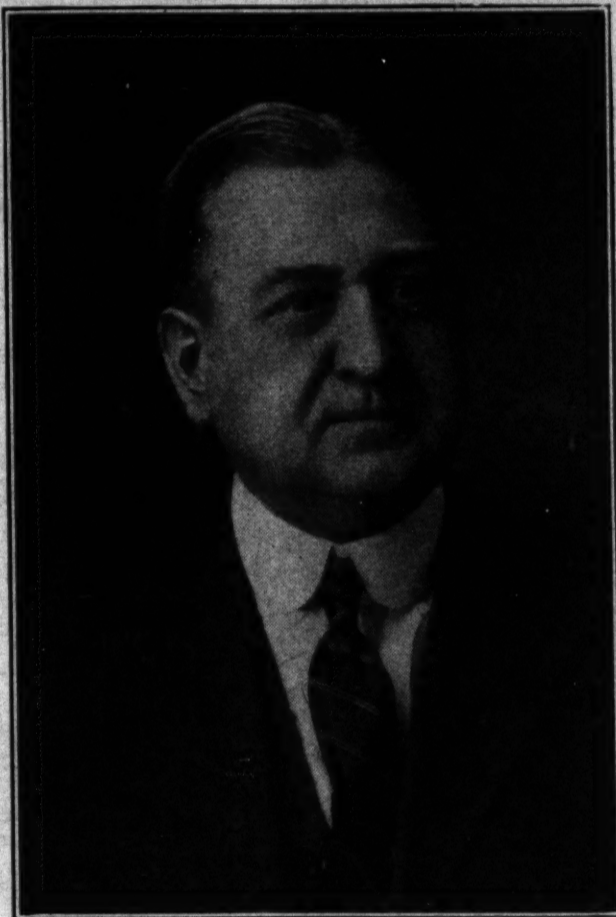
"THEREFORE RESOLVED, that we recommend that the United States Government provide for a nation-wide referendum, free from all other questions and from individual candidacies, on substantially this question, namely:

"Shall the United States join the League of Nations, or some similar organization, under

such reservations or amendments as the United States Senate may agree upon?"

TOLEDO COUNCIL HAS MEN'S DEPARTMENT

After several meetings of leaders a Men's Department of the Toledo Council of Churches has been organized. For the present the men will major on juvenile work for boys in connection with the Juvenile Court. The work of the men will be to serve as big brothers and relate the boys to the churches.



REV. CHAS. H. WINDERS
Secretary of Indianapolis Federation, which was
the host of Federal Council's Annual Meeting

CHICAGO CONFERENCE ON CHURCH PUBLICITY

Characterized by the Chicago Commerce as "the most important conference on church publicity in the history of the Christian Church" was the Conference on Church Publicity held at Chicago, October 31st, under the joint auspices of the Chicago Church Federation and the Advertising Council of the Chicago Association of Commerce. Eleven states were represented by nearly 500 delegates. A remarkable church advertising exhibit caused considerable favorable comment and was a vivid visual example of what had actually been done.

The Chicago Church Federation expects to print at a small charge a synopsis of the addresses.

INTER-RACIAL CO-OPERATION IN CINCINNATI

The Cincinnati Federation of Churches has lately added to its executive staff a court representative who will have charge of probation work among Negro boys. His support will be a special interest of the Negro churches of the Federation. A conference on race relations was held on December 18 under the auspices of the Federation in co-operation with local agencies concerned in Negro Welfare.

The Call to the Church to Develop Christian International Life

By RT. REV. CHARLES H. BRENT

Vice-Chairman, Commission on International Justice and Goodwill

*(Part of an address delivered at the annual meeting of the Federal Council of
the Churches at Indianapolis, December 15.)*

If we take a common interpretation of the Church today, that it is a little company of like-minded people formed chiefly for their own spiritual prosperity, with no serious obligation for or genuine interest in the nation's welfare, much less the world's, we negate the Christian motive and hinder Christian progress. There never was, there never can be, a narrower work for the Christian Church than the world. Whatever sails on a lesser sea is not the ark of salvation nor does it even belong to the Christian fleet.

This is our first and most deep-seated duty—to recognize, as the Church of Christ, that our business is with “all nations,” and that we must secure what has been termed “the return of Christendom,” that is to say, a society dominated by the Christian motive. The concerted acceptance of such a commission, unreservedly and honestly, as their only justification for existence, would do more to unify and vitalize the Churches than any other one activity.

THE CHURCH AND WAR

Let us remember what war is. It is the fruit of sectional goodwill without regard to the total commonwealth, a perversion of the Christian motive and method. By its organized confusion it degrades the saving principle of fellowship into a means of injury and destruction. The world does not need any further exhibition of war's museum of horrors to entice men away from its pseudo-glory. We all hate it. But we must not forget the commanding position it has held from the beginning of human society till now—it is the final arbiter in international disputes. It is just as irrational as trial by fire. But throwing stones at it does no good. Declaring it outlawed is futile, for the outlaw is a particularly dangerous enemy. If we dethrone it, we must have a superior monarch to occupy its place.

I recognize that it would be inadequate for us to agree that we would not fight. But why could we not set ourselves as Christians to discover the substitute for war, and then pledge ourselves to demand of our respective governments use of the substitute to the exclusion of war?

We are making some progress in this direction by existing organizations of the Churches, but our latent and unexploited forces are greater than those which have been called into activity. What is specially needed at this hour is constructive and “preventive statesmanship” in the Churches. There has been a lot of loose talk of late among churchmen, and equally loose criticism of the Churches by non-churchmen, on the subject of war. But I am speaking for unnumbered multitudes when I affirm that there are no more deadly foes of war on earth than the great mass of churchmen.

FOCUSSING CHRISTIAN SENTIMENT

What is the duty of organized Christianity in America in relation to shaping the international mind and policy of our nation? We accept the conclusions of our distinguished fellow citizen and statesman, Elihu Root, that the demand of the people of a democracy for control of foreign affairs is “a step in the direct line of development of democratic government, which, according to the nature of democracies, will not be retraced. The usefulness of this departure is subject to one inevitable condition. That is, that the democracy which is undertaking to direct the business of diplomacy shall learn the business.” No one will dispute the function of representative government to interpret and apply the mind of the people, but in order that it may do this the voice of the people must be heard. Organizations of commerce, of agriculture, of literature, of health, must be unfailing in registering the popular mind on these matters in Washington. *Organized Christianity must be alert equally in pressing*

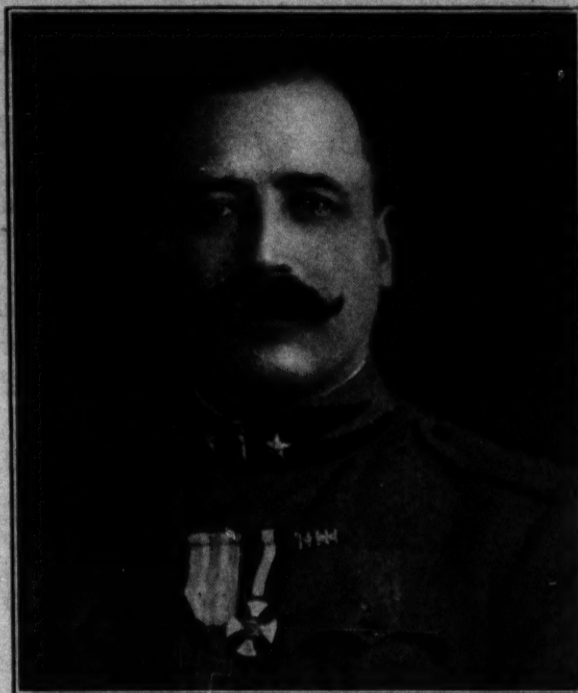
on the attention of the Government the mind of its constituency in all matters that pertain to the moral responsibility of the nation and the sanctity of human life.

THE COMMUNITY OF NATIONS

It is the duty of the Church to aid the government in giving practical expression to the accepted fact of the community of nations. Should the Churches agree on a way of reaching this end, the formulation and presentation of their thought is a normal feature of democracy, liable to no resentment, capable of great usefulness. I am voicing the thought of multitudes of American Christians when I express the opinion that our government should without further delay give the country a clear idea of its mind on the community of nations.

As I view it we are in honor bound either to ally ourselves to the League of Nations in some organic way in which we shall accept responsibility as well as give advice, or else produce a superior substitute.

The President's latest message to Congress leads us to suppose that a substitute is about to be born, but it should not be delayed in its birth. The crisis of the moment, in a period of emergencies, calls for instant aid which nobody but America can give. Whatever happens, the Church may not relax its vigilance, or relinquish its duty. The Church is guardian for all time of the family character of mankind.



PASTOR ELI BERTALOT

Pastor Eli Bertalot, formerly Chaplain in the Italian Army, is now in America in the interest of the Italian Evangelical Church at Geneva, Switzerland, now struggling to recover from the effects of the war. Assistance to his work will strengthen a strategic outpost of Protestantism.

NATIONAL ROUND-UP OF A HALF MILLION SCOUTS

The Boy Scouts of America are putting on a vigorous nation-wide campaign to get 500,000 Scouts by February 15th, 1923. Of 17,589 troops registered in 1921, 9,060 were church troops.

The Boy Scout Movement can be a great ally of the church in her educational work among boys. This national Round-up of the half million Scouts offers the churches a splen-

did opportunity to move forward with the enrollment of more Scouts under Christian leadership. Many churches will observe Scout Anniversary Sunday on February 11th with a word of appreciation for the work of this far-reaching service to the boys of America, which has trained over two million Scouts since its origin in 1910.



DEVOTIONAL SERVICE OF BOY SCOUT TROOP

The Present Challenge to an Advance in Religious Education

By DR. HUGH S. MAGILL, General Secretary, International Sunday School
Council of Religious Education

*(We are glad to be able to print here part of the address which Dr. Magill
was prevented from giving at the annual meeting of the Executive Committee
of the Federal Council on account of a railway accident)*

IT is now conceded as axiomatic that whatever a people would have in the life of the nation they must put into their educational system. This is particularly true in a republic. A government of the people, by the people, can be no stronger nor wiser, nor better than the citizenship of which it is composed.

SEPARATION OF CHURCH AND STATE

While the general education furnished free in our tax-supported schools is essential to good citizenship, it is not complete, for no education is complete without religious training. But the formal teaching of religion in our free schools, established and supported under state laws, is incompatible with the American idea of religious liberty and the separation of church and state.

The separation of church and state in our country, however, does not mean that religion should not be fostered, nor does it imply that religion is not essential to our national life. The fathers of our country recognized the supreme importance of religion in relation to free government, and the well-being of society. The Ordinance of 1787 contains these words: "Religion, morality and knowledge being necessary to free government and to the happiness of mankind, schools and the means of education shall forever be encouraged."

THE TEACHING WORK OF THE CHURCH

If, then, religion is essential not only to the salvation of the individual but to the life of our nation, by whom shall it be taught? The answer is inescapable,—by the Church. It is a primary function of the Church, and it is a compelling duty of the Church to provide such religious instruction for all as shall be conducive to the salvation of the individual, and shall at the same time contribute to the welfare of society by developing sound morals and upright character in accordance with the laws of God, without which the individual is wrecked and free government can not permanently endure. What more important service can be rendered than to train up the youth of America in an in-

telligent understanding of the Bible, in reverence and obedience to God and his eternal laws and in respect for justice and right in all human relationships, as taught and exemplified by Jesus Christ?

Such is the purpose of the new International Sunday School Council of Religious Education. Although much has already been accomplished, a vast amount remains to be done. A more complete organization must be effected after its program and policies have been more definitely co-ordinated. The development of a trained leadership and the preparation of teachers and workers fitted to carry forward the work are subjects which require immediate attention. We must plan not only to meet more adequately the needs of those now in the Sunday schools, but also to attack the great problem of spiritual illiteracy in our country.

The great challenge is to the leaders in this movement to further a program that is large and sound and workable, one that will command the respect and merit the support of thoughtful Christian people. There must be enlisted consecrated leaders and teachers, competent and trained, extending from the International Council through the State councils and local councils, to the community training schools and teacher-training classes, and in the local Sunday schools, week-day schools of religion and daily vacation Bible schools, where the actual work of Christian education is carried on.

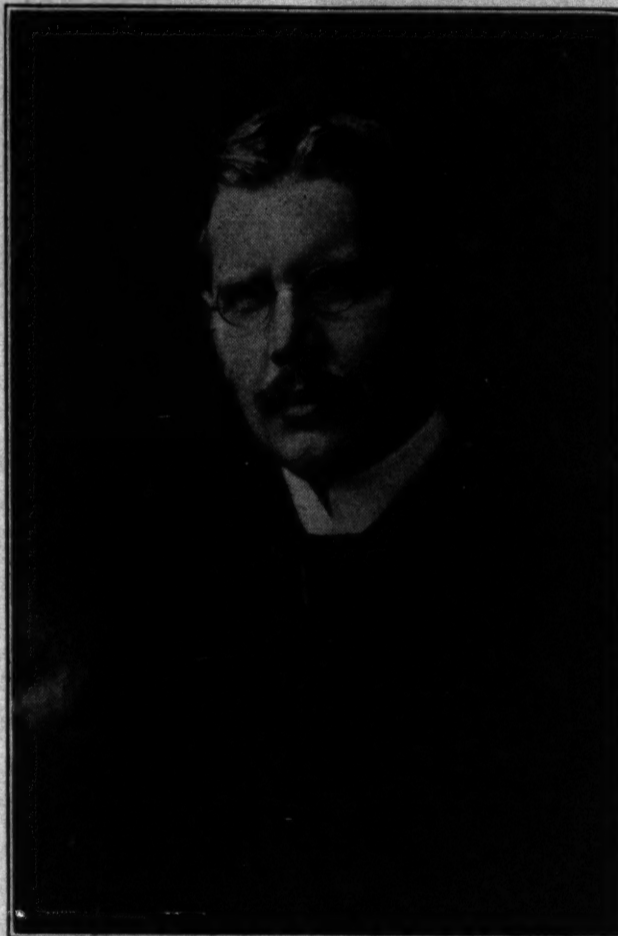
We go forward, not in our own strength, but in the spirit of the Master, to save the youth of our land for this life and for the life to come. Only through Christian education and a knowledge of the application of Christian principles to all of the problems of life can we hope to preserve Christian civilization.

Protestants Consider Common Problems

(Continued from page 3)

of American Christians when I express the hope that our government may give the country a clearer idea of its mind on the community of nations. We are morally bound either to present a superior substitute for the League of Nations or else enter the existing League."

Of outstanding interest was the work which the Federal Council had done to translate discussion about international goodwill into deeds of mercy and relief in the Near East and Russia. Dr. John Sheridan Zelig, lately returned from Russia after his work there in administering famine relief for the Federal Council, described the far-reaching effects of this service of love upon the Russian people, more particularly the Russian Church, to whose needy ones the relief was especially directed. One felt more fully the significance of what had been done when after Dr. Zelig's address a bishop of the Orthodox Russian Church, Theophilus Pashkovsky, asked for permission to be heard and then, with deep emotion, voiced the gratitude of his people for the service rendered to them by the churches of America.



BISHOP JOHN L. NUELSEN
Of Zurich, Switzerland

GROWING CHRISTIAN COOPERATION

5. *An increasing desire for fuller cooperation among the churches was manifest.* Face to face with the world's longing for some principle of fellowship, some way of making its aspiration for unity a reality, the question of unity among the churches was seen in bold relief.

To the question of cooperation in the local community especial attention was given. The testimony of Dr. Frederick E. Taylor, pastor of the First Baptist Church of Indianapolis, as to what the Indianapolis Federation of Churches had meant to the Christian life of the city, was compelling evidence of what can be accom-

plished by cooperative effort. Speaking of but a single phase of its work, evangelism, he declared: "On a yearly budget of \$10,000 for the whole work of the Federation, it has done far more every year, by its plan of simultaneous evangelistic efforts by the pastors, to increase the membership of the churches than could be done by a sensational campaign costing \$50,000."

The call to cooperation among the churches reached far beyond our own land. The urgent need of the Protestant Churches of Europe for

our united help was voiced by Bishop John L. Nuelsen of Zurich, Switzerland, Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, and Dr. James H. Franklin of the American Baptist Foreign Mission Society. As Bishop Nuelsen said: "The influence of Protestantism in Europe is weakened both by divisiveness and by lack of funds. We here must face the common needs of European Protestantism as a whole. Protestant Europe is ready to forget the feuds of the past. Will American Protestantism show a united front in helping them? Let us face tomorrow's opportunity and not hark back to the differences of yesterday."

A new sympathy with the churches of the East, Armenian, Greek, and Russian, was evident. In the words of Dr. Speer: "The sufferings of the past year in Russia and the Near East and our response to their need have done more to bring the churches of the East and our churches together than generations of discussion have done or ever could do."

Prohibition and law enforcement, the Near East question, Christian education, Christian publicity, the work of the chaplains in army and navy, religious work in the Canal Zone, and many other areas of cooperative activity also received thorough consideration.

Joint Effort in Behalf of International Cooperation

THE Federal Council's Commission on International Justice and Goodwill is joining with the Church Peace Union, the World Alliance for International Friendship through the Churches and the World Peace Foundation in a concerted effort to quicken the spirit of America in support of the demand for American co-operation in establishing international peace through world organization. The program which is being proposed to all local churches in the country is as follows:

"The time has come when America cannot be justified to her own conscience or in the sight of God, if having seen the world lying stricken, wounded and half dead she passes by on the other side and longer holds aloof from full co-operation in the burdens, problems and life of other nations.

"The religious folk of America, disregarding differences of creed or party, should unite in the following action:

I. CO-OPERATION

"To endorse and cordially approve the informal co-operation which our Government is now giving to the humanitarian and other technical organizations which are being efficiently managed by the League of Nations; and to urge upon the President and the Senate the importance of making this informal co-operation formal by the nomination and confirmation of delegates to those organizations which are carrying on the work in which the United States was actively engaged before the world war.

II. ASSOCIATION

"To urge the government to take immediate steps to bring the United States into real relationship with the other nations of the world, either through the League of Nations or through some other effective form of association.

III. PARTICIPATION

"To commend cordially the proposed participation of the United States in the Permanent Court of International Justice.

"To urge the President to call a Conference of the nations to consider, in the spirit of mutual goodwill and human brotherhood, the grave problems which still menace the very fabric of

civilization—such as armaments, economic chaos, and other obstacles to the peace of the world.

"This is the minimum program. The United States should do this at least. We call upon all Americans who believe in God and love their fellowmen to ignore past issues, put away partisan prejudices and unite in a determined effort to secure action on the part of our nation and government in carrying out these principles and purposes.

"The ultimate purpose of this program is to outlaw war and make its recurrence impossible."

World Peace Sunday

In accordance with the proposal of the World Alliance for International Friendship Through the Churches that Christmas Sunday, or the Sunday preceding Christmas, be recognized in all nations as World Peace Sunday, the Federal Council of the Churches of Christ in America issued to all pastors a call urging them to cooperate in this world-wide observance. The last paragraph is especially worth quoting:

"Most of all at this Christmas tide let us proclaim our unshaken faith that a great increase in the spirit of trust and brotherhood and good-will, and this alone, will make world peace a permanent reality. The task of getting rid of war and securing peace requires international organization, but it requires more. The trouble in our present international life is a spiritual trouble—the attitude of selfishness, of fear, of suspicion among men in organized groups. So the remedy must be a spiritual one, the acceptance of a way of life not yet generally accepted in economic and international affairs—the way of brotherhood, of friendly co-operation and of love, revealed to us in Him whose life we now commemorate."

The proposal of the Commission on Relations with Religious Bodies in Europe to assist in setting up a Central Bureau for the Relief of European Protestantism was unanimously approved by the Executive Committee of the Federal Council at Indianapolis.

What the Chaplain Does for the Men of the Army and Navy

THE ordinary conception of the Army and Navy—the mental picture of them in the back of the heads of American men, women and children even—is of a mass of men organized to the point of well-oiled ma-

a heart” and to understand. The Chaplain may represent them, may defend them when they are under trial in courts-martial. When the raw recruit arrives, it is the Chaplain who slaps him on the back and who, following up his welcome,

“stands by” all the way through. When a man is mustered out, it is the Chaplain who helps him to take up the half-forgotten ways of civilian life.

A Chaplain is on duty in the cemeteries in France. If the body of an American soldier is to be reinterred, he receives the relatives and must find the elusive word of comfort.

In 1917 there was founded, by the Federal Council of the Churches of Christ in Ameri-

ca, the General Committee on Army and Navy Chaplains. During the five years of its existence, the Committee has accomplished wonders in preparing and promoting courses of study for the Chaplains and in fostering a vital interest on the part of the churches in their

chines. But should one ask, say, the father or mother of a family, what part the Chaplain plays in this machine, one would find that their idea of him was a man who glided here and there, rather aimlessly, but with devout “good intentions.” Not one American in a hundred realizes that their Army and Navy Chaplains are an organization to offset organization.

Our soldiers, gathered together from every state in the Union, from every sect, from every walk in life, are given the same food, the same clothing, the same living conditions. They receive the Army or Navy stamp, so to speak; seeing them pass in the street one can count them but can hardly tell one from the other. It is the Chaplain's work to keep them the human beings they were and to make of them better men.

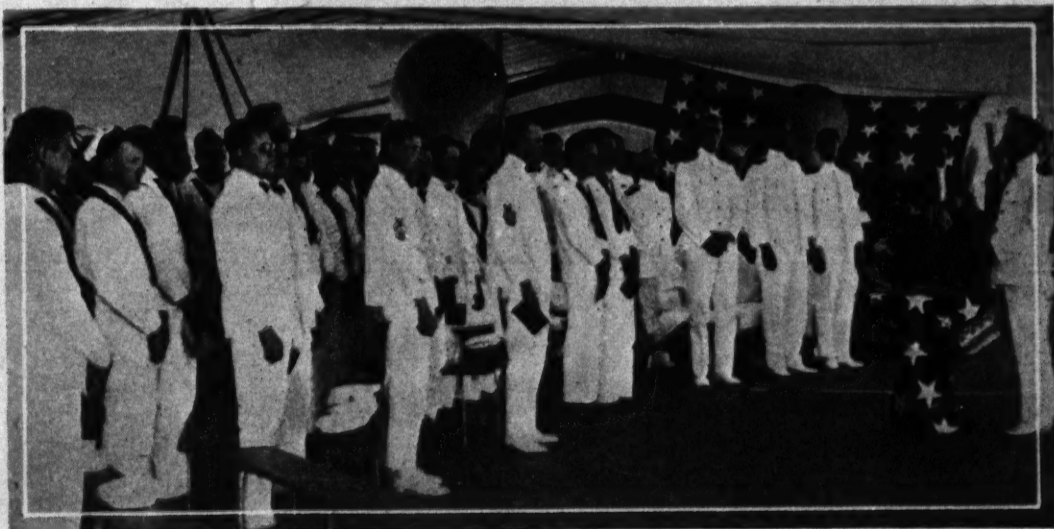
When they are ill, it is the Chaplain who comes to their bedsides. When they are under arrest, it is the Chaplain who is willing to “have

work. It has put through legislation which has made for more efficient religious service in the Army and Navy, and is planning, with every promise of success, to have restrictions done away with, the removal of which will improve the status of Chaplains. C. B. P.

(Reprinted from Century Church Bulletin)



CHAPLAIN'S BIBLE CLASS IN ARMY CAMP



SERVICE OF WORSHIP ON BATTLESHIP

The Churches and the Ku Klux Klan

THE action taken by the Administrative Committee in October with reference to organizations whose membership is masked and concealed has met with much favorable comment from the religious press. In only a single church publication, so far as we have seen, has exception been taken to the action. We reprint herewith an extract from an admirable editorial in the New York Christian Advocate, of December 14, which is typical of the attitude of many other religious papers:

"The Imperial Wizard is reported in the Klan paper as saying in an address on April 30 of this year: 'America is a garbage can, not a melting pot. . . . When the hordes of aliens walk to the ballot box and their votes outnumber yours, then that horde has got you by the throat. All of these folks of color can take their place—they had better take it and stay in it when they get in it. . . . I am informed that every buck nigger in Atlanta who attains the age of twenty-one years has gotten the money to pay his poll tax and register, and that 6,000,000 of them are now ready to vote, and that these apes are going to line up at the polls, mixed up there with white men and white women. Lord forgive me, but that is the most sickening and disgusting sight you ever saw. You've got to change that. . . . Keep the Negro and the other fellow where he belongs. They have got no part in our political and social life. . . . To assure the supremacy of the white race we believe in the exclusion of the yellow race and the disfranchisement of the Negro. It was

God's act to make the white race superior to all others. By some scheme of Providence the Negro was created a serf.'

"Will the sons of the men who answered Abraham Lincoln's call in 1861 now take the oath of allegiance to this bombastic charlatan!

"The Christian Advocate has not been blind to the menace of political Romanism—nor silent! It has not been unmindful of the arrogance of the Knights of Columbus—nor silent! It has not been slow to perceive that the parochial school if left unregulated by the State will distort and taint the Americanism of American youth—and it has not been, nor will be, silent on this matter of vital concern. But we love America too well, we honor Protestantism too highly to permit our citizenship to be degraded and our Christianity to be perverted by the Klansmen who would enrich themselves by collecting membership fees from good and patriotic citizens by offering them a false method of correcting certain manifest evils of the day.

"A correspondent, greatly incensed by an editorial denunciation of the Ku Klux Klan in these columns last week, charges us with striking a blow at Protestantism. God forbid! The blow is being struck by those who, thinking to serve the cause of light and liberty, which is Protestantism, give their support to a group which hides its very face from the light of day, and pursues its ends by the method of the mask, the black hand and the poison pen."



ON CHRISTIANITY AND THE CHURCH

"Dynamis"—Types and Forces of American Protestantism. By Dr. Adolf Keller, Secretary of the Swiss Protestant Federation.

"American Protestantism gets results. It is energetic, world-conquering, dynamic Christianity."

Dr. Keller, who is well-known in America as an outstanding figure among Protestant leaders in Europe, has undertaken the difficult, though vitally necessary task of re-introducing American evangelical Christianity and European evangelical Chris-

tianity to each other. The years of the war have in large measure had the effect of cutting the lines of communication between countries and related denominational groups, and Protestantism, always more hemmed in by national lines than the Roman Catholic Church, has not been able as yet to any great extent to release those unifying and world embracing forces naturally inherent within it. It is the mission of Dr. Keller's book to help bridge the gap between 1914 and 1921 by presenting in a condensed but comprehensive survey, a picture of American Protestantism as it stands today. Written primarily for the information of European Protestants, it is both valuable and interesting to Americans to see the religious life of their country, as in a mirror, in the objective and searching analysis of a European whose long acquaintance with American church affairs, and repeated visits to this country, make him well qualified to review our religious situation. The impression he receiv-

ed from viewing our national religious life is pithily summarized in the terse but pregnant sentences quoted at the head. Of special interest to Bulletin readers will be the chapter which sets forth the opposing currents manifesting themselves at the present time: intensifying denominational individualism on the one hand, and growing federative influences on the other.

To make the material in "Dynamis" more accessible to American and English readers, a good English translation has been prepared, and is now ready for distribution. It can be secured through the Federal Council. Translating a book usually detracts from its interest, but the style of the author in this case is so simple, direct, and forceful, that his work is not likely to suffer from this handicap.

What Is There In Religion? By Henry Sloane Coffin. Macmillan, New York. \$1.25.

Seldom does one read a book that possesses such a brilliant wealth of illustration. The language is as appealing as the thought is lucid. Beginning with the Hudson River, Dr. Coffin develops his theme by suggesting in every chapter that what a river does for the land it traverses or for those that travel upon it, that religion does for man. It affords cleansing, it brings refreshment, it is a source of power, it causes fertility, it gives adventure and at the same time serenity; it is constantly in change yet is ever the same. Through these and many other rich allusions we are led into deep insights, into the reality and meaning and glory of religion.

A Literary Guide to the Bible. By Laura H. Wild. George H. Doran Co., New York.

A most valuable guide to the Bible as literature, leading one to a new appreciation of its beauty and its power. Folk lore, drama, poetry, wisdom literature, and Hebrew story telling are among the subjects treated. The volume from the pen of the professor of Biblical Literature at Mt. Holyoke, reflects credit upon the Biblical teaching being given in our colleges.

The Community Church. By A. C. Zumbrennen. University of Chicago Press. \$1.50.

An important contribution to a theme that is certain to challenge increasing attention. The conditions that have given rise to the movement are well set forth, as also are the activities of community churches. The discussion of the larger aspects of division and unity among the churches leave us hoping, however, that some one may give them more thorough treatment than they here receive.

A History of the Moravian Church in New York City. By Harry E. Stocker. Moravian Book shop, Bethlehem, Pa. \$2.00.

The representative of the Moravian Church upon the Administrative Committee of the Federal Council presents a captivating story of the Moravians in New York. The record of their early labors, both in Europe and in America is more fascinating than fiction. Not for Moravians only but for the whole Church of Christ this study is an inspiration to greater service and greater devotion to the faith of our fathers.

Chaos or Cosmos? By Edgar L. Heermance. E. P. Dutton & Co., New York. \$3.00.

The author asks, "Is the universe chaos or cosmos?" Is it a blind grouping of material forces, or is it a correlation of intelligent and

spiritual forces? The question is answered convincingly in favor of cosmos. The great ideas of spirit, democracy, good-will, and righteousness are applied to the solution of the world's most perplexing problems, on the basis of reasoned conviction that the universe is on the side of righteousness and good-will. Personal, national, and international relations are considered from the viewpoint of Jesus' interpretation of the universe.

Women at the Crossroads. By A. Maude Royden. Woman's Press, New York, 1922. \$1.25.

This series of remarkable addresses by the foremost woman preacher of today and one of the great prophets of the modern Church, discusses such great problems as woman's opportunities for service, the relation of science and religion and Christian patriotism. It will be of special interest to women since it considers these questions from the viewpoint of Christian womanhood, but the chapters on Christian Patriotism and The Law of Life will be valuable to every thoughtful Christian.

A History of Connecticut. By Elias B. Sanford. S. S. Scranton Co., Hartford, Conn. (Revised edition.) \$3.00.

One of the founders and the present Honorary (and honored) Secretary of the Federal Council writes the history of his native State in a way that reveals new wealth in his versatile personality. Clear and simple in its telling; comprehensive and yet discriminating and well-winnowed in its content, it is a valuable addition to the history of America. Of special interest to readers of the Bulletin is the chapter on "Religious Life and Church Growth"—a theme all too often neglected by historians.

The Rebirth of Europe. By Martyn Summerbell. Stratford Co., Boston.

One of the most loyal supporters of the Federal Council from the very beginning discusses in his pungent style the significance of the Middle Ages and its contribution to the modern world. The discussion of the Church and the spiritual character of the times are unusually illuminating. An evening's reading of the volume will give richly rewarding insights into a period too little understood.

ON NATIONAL AND INTERNATIONAL QUESTIONS

Shall It Be Again? By John Kenneth Turner. B. W. Huebsch, New York. \$2.50.

This volume is an illustration of the seeming impossibility of men's seeing things straight and whole. Utterly disillusioned as to the World War, exploding the myth of one exclusively, guilty nation, seeing our "moral ideals" in the war as a camouflage for the fact that it was our economic interests that led us into the war, Mr. Turner renders a distinct service in showing us how clearly we are headed for another holocaust. But why cannot this be done without resorting to specious "special pleading" and the portrayal of a picture almost as one-sided as that given by those who portray a diabolic Germany as the one cause of the war? One cannot take with any great seriousness an author who insists in page after page that President Wilson "plotted" to carry our country into war for the specific purpose of aiding the profiteers. We cannot believe that a book with such a bitter and poisoned spirit, challenging and sobering as much of the narrative is, does very real service to the cause of reconciliation and peace.

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